

पातञ्जलयोगसूत्राणि ।

Pātañjalayogasūtrani

Translation with notes

Translator

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Introduction

When I completed the translation of the Yogasutra of Patanjali sometime back and put it on the internet for use of everyone who was interested in the Sutras, I thought that the exercise was over. I had undertaken the translation, despite the availability of a number of translations, both in English as also in Marathi, which happens to be my mother tongue; as I always felt that the great Yogin Patanjali meant something different than what was stated in these translations.

I had studied Sanskrit up to my Secondary School examination, where I had done well. I also have a claim on the language, as my previous three generations on both sides were Shastris, experts in the Sanskrit language and my late mother, who was a teacher, taught the subject in the school.

Though this is not much by way of a claim, whenever I read some translation of the Yoga Sutras, I innately felt uncomfortable with the manner in which certain words and phrases were translated. This made me decide that I will translate afresh the sutras using only a universally acceptable Dictionary and a good book on grammar of Sanskrit language.

Luckily for me, both the items were available on the internet. I am referring to the great Dictionary compiled by Sir Monier Williams and his book on Practical Sanskrit grammar. But for the easy availability of these two books, the work would not have proceeded further. My eternal gratitude goes to the Englishman for having made these tools available to the students forever.

The translation had an extremely good response with so many people reading and downloading the same. I received suggestions from some of my friends that it would be in fitness of the things if I were to include explanatory notes giving etiology of the words and how these fit in the scheme of the things as proposed by Yogin Patanjali. Such an approach would, I felt, be extremely useful to me later when I would have no energy to carry out another search for the elusive meaning of a term in the Sutras. Thus the present work also has a selfish motive to this extent.

Besides this purely selfish motive, I felt that these notes will also be useful to everyone, as they carry no burden of authority, everyone would feel free to either accept or to reject or to modify the meaning and usage; and in doing so would be nearer to the meaning of the Sutras. It will be seen that while giving meanings of the root verbs, all the alternatives are given.

It may not be out of place to relate here briefly the circumstances under which I went back to a study of Yoga and meditation since last five or six years. I underwent two traumatic events during the years 2003 and 2004. I suffered a heart attack in April 2003. I am told that on that day my people had given up hope of my coming back. I was lucky and I survived. During the ensuing months, I undertook a serious effort to reduce weight and be healthy again, prodded gently or not so gently by my friend Dr. Rajeev Sharangpani, who per

his own statement is a Doctor of health, one who would not like to see the patient back in the consulting room. (We are assuming the patient's continued hail and hearty living on this side).

During this period, I got a convincing feeling that were I to concentrate on the Pranava, the mystic syllable ॐ and try to merge with it, I should be better. I developed a way of recitation of ॐ to coincide with one exhalation and continued the practice. I successfully reduced my weight by 32 Kg, bringing it down to about 70 Kg, and life appeared to be normal again.

Once again, the world for me shattered, I lost my twenty one year old son in a freak accident in March 2004. I was completely shattered, stunned for quite some time, and later on I was so depressed that I suffered a condition called heart block, where my pulse rate came down slowly to less than 32 per minute and remained at this low level for more than a month. I did not have enough energy left to even lift a little piece of paper.

I was advised implantation of a Pacemaker. One bad quality of the internet is that it enables you to have knowledge (even half would do). I understood that for me this was no go, in view of the tissue damage in the earlier heart attack; the results of Pacemaker would be unpredictable, and in medical terms the prognosis would not be good whatever that means.

Once again, the friend, Doctor Sharangpani, whom I contacted long distance from the clinic where I was admitted at the end of one month at 32-35, told me to go home from the clinic, after settling the bill of course. This I did and asked him what I should do then. He advised me to do abdominal breathing in Shavasana, till the heart rate comes back to the normal. This I did dutifully for more than three days continuously, since I was scared to no end. Due to either the abdominal breathing, or my faith in the Doctor, or sheer luck or an intervention on part of the almighty I am here, needless to say without a Pacemaker nor have I consumed any of the cardiac medication for the last five years.

My recovery has been due to reasons beyond logic. After the event, I took to serious studies of Yogic practices; I found some amazing things, which are not part of this book on the Sutras. A year or so back, another of my friends helped me to regain my self confidence, in whatever I do at the office where I work. On thinking about the debt I owe to these and other friends; I realized that I should try to share whatever understanding I have developed on the Yoga Sutras with everyone, whosoever is interested. This has prompted me to undertake this venture of putting down my notes on the Sutras to paper.

While reading the Sutras, I realized that the method to understand the Sutras is given by Patanjali in the Sutra 3.17 .

शब्दार्थप्रत्ययानामितरेतराध्यासात्सङ्करस्तत्प्रविभागसंयमात्सर्वभूतरुतज्ञानम्॥१७॥

Śabdārthapratyayānāmitaretarādhyāsātsaṅkarastatpravibhāgasāpyamātsarvabhūtarutaj
ñānam||17||

The vocalization of words, (शब्द) their meanings (अर्थ) and the rules governing word combinations, (प्रत्यय) superimposing (अध्यासात्) on each other, (इतरेतर) lead to a mixture of meanings. (संकरः). Yogic restraint (संयमात्) on a systematic arrangement (प्रविभाग) of this mixture (तत्) leads to understanding (ज्ञानम्) of the vocalization (रुत) by any of the species (सर्वभूत) ||17||

The principles of analysis of any communication process, especially verbal communication are given in this Sutra. What does the communication consist of? It consists of words, the purpose for which the words are used and the way a sequence of words is combined together. I found that this key opens up the way to go along.

I am a student of Physics, having done my Post-graduation in the subject. While reading the Sutras, I felt that this is a laboratory manual of instructions and not a book to be read alone. You read some, make an attempt to understand and put it to practice. You observe the result, mend your ways and try again and repeat the process till you reach your short term objective. This is a process to be continued till the very end or a new beginning. This is a practical guide to personal growth.

I also found that the help and advice is always close at hand should you need it and make a sincere demand for guidance. If I am stuck, which is not rare, while meditating I make a sincere request to all those who have reached there, to the effect 'Sir, you have reached there, I know that the way is difficult and long, I am not asking for the moon, all that I ask is a little light on the next few feet so that I can at least proceed'. Always I have found that the doubts are clarified, new concepts presented in a totally fluent format.

All the new ideas in the presentation which follows, if acceptable, are Patanjali's and not mine. The mistakes are mine and mine alone. During the last one and a half year or so, other than the work at the office, the only subject that I have lived with is the Sutras. All I can say at this stage is that I have been able to get a few fleeting glimpses of what is possible following the methods given in the Sutras. As repeated often in the notes that follow, Yogin Patanjali gives a very strong hope to everyone who practices of reaching the ultimate goal, as described by him all of us have overabundance of potentialities, one only has to remove the obstacles, the flow is there.

During the time these notes were being compiled, I have been blessed with a grand daughter. I should say that I have become a grand mother, following the argument that if your daughter gets a daughter, you better call yourself a grand mother irrespective of your gender. I have been so involved in what I

am doing, that till date I have not been able to visit her, in the US where she is located.

When I completed the notes a few days back, took a final printout and read it from the beginning, the strong feeling that I got at many places was that this is not my creation, of course it is not since it is but a translation; even that I have felt is not mine. I also found some mistakes, which I have not corrected since I do not know what the correct answers are, those mistakes are mine.

Should these notes help someone to increase his or her understanding of the Sutras even a little and enable him or her to proceed along further on the great journey, I would feel that, to that extent, the debt that I have of my friends; who have prodded and helped me along, is repaid.

Shriram Lele

प्रथम पादः समाधिपादः

First Section: On Samadhi

अथ योगानुशासनम् ||1||

Atha yogānuśāsanam||1||

Now (अथ) the instructions (अनुशासनम्) of Yóga (योग) follow||1||

The term योग Yoga, when applied to human senses and mind, denotes a highly sophisticated system for human development and growth which enables every one to realize his or her maximum potential. This system consists of a well arranged program of practices capable of steadying the mind, with a view to transcending the limitations of worldly existence; the human egoic barriers to spiritual freedom to enable everyone to realize their potential.

These practices were developed much earlier, codified in the योगसूत्र Yogasutras. Unless otherwise specified, the term Yoga योगः for the purpose of this discussion on the Patanjalyogasutras पातञ्जलयोगसूत्राणि will refer to Yoga as lay down in these Sutras and not to other disciplines of Yoga.

The word अनुशासनम् is derived from the root verb Shas शास् which means to train, instruct, inform, teach. The prefix Anu अनु denotes following. Anushasanam thus means instructions earlier laid down now being presented. The word अनुशासनम् has been used to indicate codification or systematic presentation. The word अथ now, indicates beginning, especially of an auspicious venture; in this case the journey towards liberation. अथ also indicates this could be undertaken by any one, any time in life, when an earnest need for liberation is felt, sooner the better.

The word Sutra सूत्र which literally means thread, denote a highly compressed way of expression, as tightly worded as a mathematical formula. The Sutras are logically linked together in a sequential manner similar to mathematical formulae. Some of them give very specific definitions of certain terms used earlier or to be used in the next few statements, thereby threading and linking everything together. The other Sutras describe specific practices to be undertaken.

योगश्चित्तवृत्तिनिरोधः॥२॥

Yogaścittavṛttinirodhah||2||

Yoga (योग) is the dissolution (निरोधः) of the habits, the patterned behaviour (वृत्ति) of mind (चित्त) ||2||

Patanjali defines the process of yoga as dissolution of the वृत्ति Vritti of mind, चित्त. The Chitta, mind is not defined in the yoga sutra however. The various properties attributed to Chitta are given in various sutras. In the present context it is a medium, which can record and store the perceptions from the

mechanisms of perception, ज्ञानेन्द्रिय. It also records the spoken or written words, which are systematized forms of sound, with established meanings.

The Chitta also records experiences, as and when these occur. These recordings consist of the factual perceptions through the mechanisms of perception, action taken by the mechanisms of action, कर्मेन्द्रिय and the thoughts and feelings generated by the experiences. Over time, the recordings get repeated, again and again; this develops into fixed patterns, habits. These in turn lead to patterned responses as to what one perceives thinks and does, given a stimulus. These patterns are referred to as वृत्ति of the mind, चित्त.

The process of Yoga is to dissolve these patterns, so that our response to the experience of the present moment could be spontaneous, here and now and authentic.

The word चित्त Chitta is derived from the verb root Chit चित् which means to think, to perceive, to reflect, and a few other meanings; one thing running common in all of them is their reference to the mental processes. The term Chitta चित्त therefore refers to the thinking apparatus of the human beings which undergoes changes constantly and all the activities going on there.

The term Vritti, वृत्ति is from the root verb Vrit वृत्. The simplest meaning of this verb root is 'to be'. Other meanings like to rotate, fluctuate are there; however those are not applicable here. Vritti वृत्ति simply means way of being, fixed as such, as a result of repeated behaviour of this type in the past. The simplest English equivalent would be habit, which also derived from to be.

The word Nirodha निरोध derives from root verb Rudh, रुध्; to which prefix Ni नि is added. Rudh means to be stopped, to stop, to bring to an end. Prefix Ni indicates movement in downward direction. Several combinations of prefixes with root rudh are available, each of which has different shades of meaning. Suppression would mean avarodh अवरोध, opposition would mean virodh विरोध, and persuasion would mean anurodh अनुरोध. All these processes would mean, at the end, there would be a balance of whatever one is trying to stop, it would go on accumulating and would blow up at the smallest stimulus.

The process of nirodha निरोध, on the other hand, indicates nothing remaining after the process is over. This is further clarified in the Vibhutipada, chapter III of the Yogasutras. Vrittinirodhah means giving up, dissolution of habits of behaviour of the mind.

One aspect needs to be examined. Is nirodha a process to be initiated as such or it is a result of something else being done? The answer is given in the subsequent sutra 1-12; the nirodha is a result of detachment and repeated practice.

On achieving Nirodha, the patterns of behaviour of the mind dissolve, we remain always in the present, and respond to the present experience alone.

तदा द्रष्टुः स्वरूपेऽवस्थानम्॥३॥

Tadā draṣṭuḥ svarūpe'vasthānam||3||

Then (तदा), the Seer (द्रष्टुः) steps into (अवस्थानम्) his essence (स्वरूपे) ||3||

The word Drashtuh द्रष्टुः is derived from root verb Drish दृश् which means to see, to behold, to experience with any of the senses or to see with the mind. Drashtuh therefore means someone who sees, beholds. This process presumes that the Seer thus defined does not get affected by what he sees.

Swarupa स्वरूप consists of Swa स्व meaning own, Rupa रूप which means form, shape, figure. Swarupa thus means own form, own shape, essence. Avasthanam derives from root verb Stha स्था which means to stand, Sthana स्थान means standing firm, stationary at one place. Ava अच् is a prefix denoting downwards movement. Avasthana thus means standing on or placing oneself on (something).

As per the yoga philosophical system, the Chitta, mind is an insentient medium. Though it can record everything that happens, it doesn't perceive anything itself. It surrounds the life giving principle, denoted as पुरुष, Purusha.

The Purusha is taken to be sentient, all knowing, unchangeable core of a person. Since the mind is placed adjacent to the Purusha, the Purusha can perceive anything perceived or recorded by the mind, since it is sentient. As it can perceive, it is referred to as द्रष्टुः, Drashtuh or the Seer. It has infinite capacity of knowledge, logic, and action; however it can perceive and act only through the Seen. The existence of Vrittis, patterns, in the Chitta affect the world image the Purusha perceives. When the Vrittis are dissolved, the medium, Chitta, becomes crystal clear enabling the Seer, the Purusha to assume his essential character, of being able to see clearly.

Yoga philosophy divides the thinking apparatus of human beings in two parts, one core component totally unchangeable, in the form of the Seer, the Purusha पुरुष and the other, the previously referred part of Chitta, चित्त continuously changing, affected by the environment, perceptions, stimuli, recording everything, getting patterned in the process. The Chitta part is programmable, though not sentient.

The Purusha, on the other hand is all-knowing; but completely preprogrammed or unprogrammed as you like it. Moreover, it knows only through the medium of Chitta. The mind can perceive the Seer, how clearly depends on how clear it is.

When the Vrittis of the Chitta disappear, the Seer stands in his essence, free to perceive, free to act. Liberation! Kaivalya!

वृत्तिसारूप्यमितरत्र॥४॥

Vṛttisārūpyamitaratra||4||

At other times (इतरत्र), (the Seer) identifies (सारूप्यम्) with the patterns of behaviour of the mind (वृत्ति) ||4||

When the mind is cluttered with Vrittis, fixed patterns of thinking, habits the world image seen by the Seer is affected to the extent of such patterns. The process is akin to our seeing the world through coloured glasses or worse, through fogged glasses. More important, what is perceived by the mind as Seer is also affected. Thus the Seer appears to identify with the Vritti, patterns of mind.

The word Sarupyam सारूप्यम् is derived from the word Rupa रूपम् meaning form, shape. Sarupyam means identifying with, assuming the form, shape of (something).

The word Itaratra इतरत्र consists of two words Itar इतर and Atra अत्र. Itar mean other, other has the same root. Atra means in this place or at this time. Itaratra means at other place or at other time.

When the Seer is not in his essence, not himself, at other times, He assumes the likeness of the patterns of the Chitta, the mind. This not only affects the perception but the complete behaviour of the individual, how he sees, what he sees, how he feels and how he responds to a stimulus.

वृत्तयः पञ्चतय्यः क्लिष्टा अक्लिष्टाः॥५॥

Vṛttayah pañcatayyah kliṣṭā akliṣṭāḥ||5||

The fixed patterns of behaviour of mind (वृत्तयः), can be categorized into five types (पञ्चतय्यः), which may or may not lead to sorrow and pain (क्लिष्टा अक्लिष्टाः)||5||

Patanjali gives a five-category पञ्चतय्यः classification of patterns of mind वृत्तयः. He also goes on to state that these patterns may or May not lead to causes of sorrow क्लिष्टा अक्लिष्टाः. He does not call them good or bad.

The word Klišta is derived from the verb Klish क्लिश् which means to torment, to hurt, to cause pain. Klišta means something which causes pain, which leads to pain, which torments. The prefix A denotes absense; Aklišta thus means something which does not cause pain, which does not torment.

The Vrittis either lead to pain or do not lead to pain; there is no goodness or badness per-se attached to any of the Vrittis. Vrittis are patterns, which lead to Sarupyam, thereby hiding the real Seer, and also present a not-real view of the world to the Seer. It is a natural tendency of the Chitta to record experiences, as a result to get patterned.

Later Patanjali suggests use of this very tendency to find a way towards removal of the Vrittis and finally towards liberation, the ultimate.

Till the time a complete dissolution of all such patterns takes place, the mind will function in a patterned manner. In fact, this very nature of the mind of functioning in a patterned manner is used for the ultimate purpose of attaining liberation. The patternability and impressionability of the mind is used to generate and strengthen such Vrittis, patterns, which would lead one to go through the life as a learning experience, giving up all of it when the time comes.

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः॥६॥

PramāṇaViparyayavikalpanidrāsmṛtayah||6||

Perceived knowledge (प्रमाण), false knowledge (विपर्यय), ideas about something that is non-existent (विकल्प), (deep) sleep (निद्रा) and recollections of the past (स्मृतयः) are the five fixed patterns of behaviour of mind ||6||

It will be observed that any of the patterns of thinking and processes of perception can be classified in one of the five categories given in this Sutra. This categorization covers all the processes of the mind. The detailed descriptions of the individual categories are given in the next five Sutras.

Pramana प्रमाण and Viparyaya विपर्यय Vritti cover all such processes where the stimulus for the mind process is external. Vikalpa विकल्प, Nidra निद्रा and Smriti स्मृति relate to internal processes of mind where the stimulus for the process is internal, including recordings of the past.

प्रत्यक्षानुमानागमाः प्रमाणानि॥७॥

Pratyakṣānumānāgamāḥ pramāṇāni||7||

Perception through five senses (प्रत्यक्ष), inference based on what one already knows (अनुमान) and testimony of someone else (आगमाः) are the perceived knowledge (प्रमाणानि) ||7||

The process of Pramana प्रमाण denotes benchmarking. The word Pramana प्रमाण is derived from the root verb Ma मा which means to measure; the prefix Pra प्र denotes 'in a systematic manner, thoroughly'. Pramana thus means benchmark.

The word Pratyaksha प्रत्यक्ष is derived from the word Aksha अक्ष which means an eye or in general a sense organ. Pratyaksha प्रत्यक्ष therefore means 'cognizable by any of the organs of sense'. One compares what one sees, with what one has seen and recorded earlier, before one comes to conclude

what it is. It is applicable to all the five senses. The knowledge so acquired is प्रत्यक्ष.

The word Anumana is derived from the root verb Ma मा which means to measure; the prefix Anu अनु denotes 'following, according to'. Anumana therefore means following a standard. Thus, when a logical inference; based on what one already knows is used as a benchmark for the present experience it is अनुमान.

Patanjali separately classifies similar process, when the knowledge that one uses for such benchmarking is received from others, including that obtained from scriptures, calling it आगम. It will be worth remembering that experience and knowledge from any or all these processes could lead to one of the causes of sorrow क्लेश also.

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम्॥८॥

Viparyayo mithyājñānamatadrūpapraṭiṣṭham||8||

Viparyaya (विपर्ययः) is illusory (मिथ्या) knowledge (ज्ञानम्) based (प्रतिष्ठम्) on mistaking a particular form for something completely different (अतद्रूप) ||8||

The word Viparyaya is derived from the root verb I इ which means to come, to arrive; attaching prefixes Vi वि and Pari परि, Viapari विपरी means to come by mistake, to arrive at by mistake, other than what was intended. Viparyaya therefore means knowledge by mistake, perverse knowledge. The process of taking something as it appears to us, the reality being entirely different is विपर्यय.

All of us, experience this process, more often than we would care to or like to admit. Some realize that it is only an illusion, and be better for such realization. Most, however, do not. The best example of Viparyaya is Avidya अविद्या the basis of all क्लेश, kleshas. Avidya अविद्या, is taking something for what it is not. Avidya is Viparyaya. This is reiterated once again in Sadhanapada, giving detailed definition of Avidya, by giving examples.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः॥९॥

Śabdajñānānupātī vastuśūnyo vikalpaḥ||9||

Vikalpa (विकल्पः) proceeds (अनुपाती) from a verbal (शब्द) cognition (ज्ञान) about something which is does not exist (वस्तुशून्यः) ||9||

The word Anupati is अनुपाती is derived from the root verb Pat पत् which means to fall, to move down; the prefix Anu अनु indicates order, following, sequence. Pati पाती means one that is moving down, falling down. Anupati therefore means sequentially following, proceeding from something. What does Vikalpa follow from?

It follows from Shabdajnyan शब्दज्ञान, Verbal cognition. Vastu वस्तु means an object. Shunya शून्य means nothing, here means empty of. Vastushunya means Empty of an object, either a material object or a non-material object, a thought construct.

Conceptualization and abstraction is vikalpa विकल्प, until it leads to something concrete. However, this pattern of thinking also has a capacity to lead towards realization, and not cause sorrow. In fact, all innovation starts as vikalpa. When Vikalpa is only taken as an option; and not the only option, the process does not necessarily lead to cause of sorrow क्लिष्ट.

It may be observed that the process of being dissatisfied with what one is and to start seeking truth; the beginning of the journey; starts as विकल्प initially.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा॥१०॥

Abhāvapratyayālambanā vṛttirnidrā||10||

The fixed pattern of behaviour of mind (वृत्तिः) called deep sleep (निद्रा) is based (आलम्बना) upon the non-existence (अभाव) of any experience (प्रत्यय) ||10||

The word Abhava अभाव is derived from root word Bhu भू which means to be, to exist; the prefix A अ denoting absence. Abhava, therefore, means not happening, non-existence. The word Pratyaya is derived from verb Pratee प्रती, प्रति+ई which means to return back from, to follow from something as a necessary result, response to a specific object.

Pratyaya प्रत्यय thus means response of the mind to an experience. The word Alambana आलम्बना is derived from the root verb Lamb लम्ब which means to give support, to hang from, to be attached to. The prefix Aa आ denotes from, Aalambana means supported by or supported from. Abhavapratyayalambana अभावप्रत्ययालम्बना thus means supported from the experience of non-existence of any response to an experience.

This sutra is for the purpose of differentiating sleep from Samadhi. The difference is continuity of awareness. In case of sleep, one is aware of being asleep, only after the sleep is over and one is awake. In Samadhi, one is always aware, even aware of absence of non-existence of a response to an experience, if such were to take place. In some editions of yoga sutras, the nidra is described as तमोवृत्ति, to make the meaning clearer.

अनुभूतविषयासम्प्रमोषः स्मृतिः॥११॥

Anubhūtavīṣayāsampraṁoṣaḥ smṛtiḥ||11||

Memory (स्मृतिः) is previous experiences (अनुभूतविषय) from which nothing has been taken away (असम्प्रमोषः) ||11||

The word Anubhoota अनुभूत is derived from the root verb Bhoo भू which means to exist, to be, to take place, to happen. Anu अनु is a prefix which denotes consequence, following. Anubhoota is something which is consequence of existing, being; experience of something that has happened.

Vishaya विषय is derived from the root verb shi शि which means to be attentive. The prefix Vi वि here denotes distinction, Vishi विशि to be attentive to a particular object. Vishaya विषय thus means an object of attention, an object of sense, e.g. sound, touch, form, taste and smell. The word Anubhootvishaya means experience of all dimensions of an object or incidence.

The word Asampramosha असम्प्रमोष derives from the root verb Mush मुष् which means to steal, to take away. In Sanskrit the word for a Rat is Mushaka मूषक 'one that takes away, steals things. Asampramosha means something, from which nothing whatsoever has been taken away, memories as they were experienced.

Memory of any experience contains two parts, memory of the perceptions from the mechanisms of perception, the factual part and the feelings and thought processes created in the mind during the experience. The second part, which exists as a result of being attached to the experiences, of not letting go, is what leads to sorrow.

That attachment causes a patterned response to the present experience, as a result of recollection of the feelings and thought processes undergone during the earlier experience. This leads to one not being in present, not being here and now. Later, Patanjali talks about purification of the memory, removal of this second part.

अभ्यासवैराग्याभ्यां तन्निरोधः॥१२॥

Abhyāsavairāgyābhyām tannirodhaḥ||12||

Dissolution (निरोधः) of these patterns (तत्) is achieved by means of constant practice (अभ्यास) and detachment (वैराग्याभ्याम्) ||12||

The word अभ्यास is derived from root verb As अस् which means to be, to happen, to take place. The prefix Abhi अभि denotes repeated application, happening again and again. Abhyasa thus means repeated application, practice until you become an adept. This practice, however, needs to be done as devotion, a love affair with the Ishwara, which has been made clear in the next sutra.

The fixed patterns of thinking can be dissolved by repeatedly undergoing the experience of free, spontaneous, non-patterned thinking and behaviour. This experience is very refreshing, allows one to be creative. Repetition, Abhyasa of this type alone will not cause the fixed mind patterns to dissolve, the patterns are held together firmly by our attachment to the experiences leading to these patterns. Patanjali suggests development of detachment Vairagya as the second part of this two component remedy for dissolution of Vrittis.

The word Vairagya वैराग्य is based on root verb Ranj which means to colour an object. The prefix Vi वि denotes 'separation,' Since it is a natural tendency of the Chitta, the mind, to get coloured, Viranj विरञ्ज thus means lose natural colour, to cause to be indifferent, to cause to be not attached. Vairagya thus means absence of worldly desires and appetites, of this world or the other one. Complete non-attachment.

It is very clear from this sutra that Nirodha निरोधः is not control or suppression. It is also clear that Nirodha can not be practiced per se, but it happens as a result of not getting attached to objects and experiences. Detachment leads to Nirodha and Practice strengthens it. The key is detachment, or more particularly non-attachment.

To continue with the literal meaning of Vi-ranj, to lose colour, this will happen when the attachment of the colour to the object is removed. This is what needs to happen for the Vairagya to happen. Vairagya is the result, not the process. The process is removal of attachment.

Describing the process is very easy. Putting it into practice is very difficult. To be attached to something or the other is one of the natural properties of the Chitta, the mind; along with functioning in a patterned manner, impressionability, getting mixed up in conceptualization and abstraction.

Practice of yoga consists of using the natural tendencies of the Chitta, the mind, in a skillful manner so that the same tendencies could lead to freedom from those very tendencies, liberation.

तत्र स्थितौ यत्नोऽभ्यासः॥ १३॥

Tatra sthitau yatno'bhyāsaḥ||13||

Abhyāsa or practice (अभ्यासः) is the effort (यत्नः) to remain in that (तत्र) (निरुद्ध) Sthīti (स्थितौ) ||13||

The word Abhyasa अभ्यासः is derived from the root verb As अस् which means to be, to take place; The most applicable meaning here of the prefix Abhi अभि is one after the other. Abhyasa therefore means repetition till one achieves adeptness.

The additional condition on the Abhyasa, given in the next sutra, lest we consider the repetition to be inane practice, is that it should be out of devotion; One should fall in love with his Ishwara, the life giving principle that all of us have within ourselves, which would enable one to continue with the practice and enjoy the same.

What are we practicing? What is the objective of the Abhyasa? The word Tatra तत्र means there or in that. The word Sthitau स्थितौ is derived from the

verb Stha स्था which means to stand at one place, to occupy a place. Sthiti स्थिति, means standing at one place, occupying a place, Tatrasthitau means occupying that place, what place- the place of Nirodha-where the Vrittis have minimized.

The word Yatna यत्न is derived from the root verb Yat यत् which means to make effort, to try, to attempt. Yatna therefore means effort, attempt. Attempt to stay in that, Nirodha Sthiti is the Abhyasa intended in this Sutra.

The attachment could be removed in two ways. It is the basic tendency of the mind to get attached to objects which generate pleasure. Attachment to an object will go if one realizes that the pleasure is short-lived, followed by pain.

This approach is detailed in the Sadhanapada, in the form of the method designated as Pratipakshabhavanam, a 'what if analysis'. Another way is to find something for the mind to get attached to, which will lead to pleasure of the type which would not be followed by pain. The various meditative practices suggested later are aimed in this direction.

Another way of looking at this Sutra would make the Sthiti relate to the state of Vairagya itself. The Abhyasa in that case will be to practice letting go of the attachments so that the extent of Vairagya deepens. This letting go of attachments can take place automatically when the five Kleshas are removed. All of them are based on the Avidya – wrong perception of reality. The details of the process of removal of Avidya are given in the Sadhana Pada of the Sutras in a very comprehensive manner.

Another way of saying that practice makes a man perfect. Letting go of the attachment allows one to experience the state of mind, without patterns. Effort to remain in this state is the practice.

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः॥१४॥

Sa tu dīrghakālanairantaryasatkārāsevito dṛḍhabhūmiḥ||14||

And that practice (सः), when continued (सेवितः) uninterrupted (नैरन्तर्य) with true devotional attitude (सत्कार) for a long (दीर्घ) time (काल), certainly (तु) gets firmly grounded (दृढभूमिः) ||14||

Let us start from the last term Dridhbhumih दृढभूमिः, दृढ+भूमिः. The word Dridha is derived from the root verb Drinh दृह् which means to make firm, fix, strengthen, to make fast, fasten. Dridha thus means firm. Bhumi is derived from the root verb Bhu भू which means to be, to exist. Bhumi means earth, ground, and the very basis of our existence. Dhridhbhumi means firmly grounded, attached to the basis of our existence.

Sevitah सेवितः is derived from the root verb Sev सेव् which means to follow, to devote or apply one's self to, to cultivate, Sevita means something to which one is devoted, something to which ones' self is applied.

Satkara सत्कार is derived from Sat and Kara, Sat means true, real and Kara is derived from the root verb Kri which means to act, to do, Kara means done, acted, action, Satkara means done with true spirit, done with reverence.

Nairantarya नैरन्तर्य is derived from Antar which means distance, gap. The prefix Nir indicates negative. Nirantar means without any gap, continuous, Nairantarya means the quality of being continuous.

Dirghakala दीर्घकाल consists of Dirgha दीर्घ and Kala काल. Dirgha is derived from root verb Drih दृह which means to grow, increase. Dirgha means grown, long. Kala means time.

Putting it together, the State of Nirodha becomes firmly grounded when cultivated with reverence for a long time, without any breaks.

The main question here is that the final result of becoming firmly grounded, becoming a second nature, what does it apply to? What does the 'That' सः relate to? Does it relate to the Practice? Does it relate to the Niruddha निरुद्ध state of mind; where dissolution of most of the Vrittis, Patterns of mind, Chitta has taken place?

If the present Sutra is linked to the previous one and the Basic definition of Yoga; the answer is – the firmly grounded relates to the state of mind where patterns have dissolved.

The basis of Patanjali Yoga is to use the natural properties of the mind, which, in the normal course, generate cause of sorrow and pain, to set us forth on the road to liberation. Here we try to put to use the property of the mind of being patterned itself, malleability to set the pattern which will enable Nirodha of other Vrittis on a continuous basis.

Uninterrupted Practice of letting go of the desires, continued with sincerity becomes second nature. Following the path of practice, without interruption is also a pattern of thinking and behaviour. However, in this case, one is to ensure that this pattern becomes as irreversible as possible, so that it becomes rooted in the mind becoming an almost automatic response. This will lead to and strengthen Nirodha, dissolution of other patterns. In the end everything is to be given up, however.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसञ्ज्ञा वैराग्यम्॥१५॥

Dṛṣṭānuśravikaviṣayavitr̥ṣṇasya vaśīkārasañjñā vairāgyam||15||

Subjugation, achieved through faith and persistence (वशीकार) of the desirelessness (वितृष्णस्य) for objects of experience (विषय) perceived through the five senses (दृष्ट) or heard from the others, including those understood from scriptures, (अनुश्रविक) is known (सञ्ज्ञा) as Vairāgya or non-attachment (वैराग्यम्) ||15||

The practice, Abhyasa, takes care of the Vrittis, Patterns already in place, as a result of old luggage, what about the luggage yet to be acquired? It is a natural property of the mind, the Chitta to get attached to objects of experience, one reason being the objects exist for this very purpose.

They are to provide experience to the Drashtuh द्रष्टुः the Seer. How doe one get out of this catch 22 kind of situation? Patanjali suggests a way. Getting persuaded is also a property of the Chitta. At times, the Chitta, the mind does lose interest in objects of experience. This property is described as Vitrishna वितृष्णः desirelessness. This could be due to something more interesting, more attractive, more binding drawing attention of the Chitta, the mind.

Mind needs to be persuaded to undergo experience of this type. This is known as Vashikar वशीकार gentle persuasion. The other context in which this word is used is Vashikar of the paramour. The word Vashikar is derived from the root verb Kri कृ which means to do. Vashi वशी which means subduing by charms, derived from root verb Vash वश् meaning to charm, to enchant; in English the word Vassal, overpowered is derived from this very root. Vashikar means subdued by persuasive means.

The word Sanjnya सञ्ज्ञा is derived from the root verb Jnya ज्ञा which means to know, to understand. The prefix Sam denotes together, comprehensiveness. Sanjnya would thus mean to know comprehensively. Sanjnya the noun form would mean comprehensive knowledge or understanding. Vashikar Sanjnya would means comprehensive knowledge as to how the subjugation is brought about, how the mastery on the desirelessness is brought about.

It would not be out of place to indicate a way here to arrive at this knowledge in an experiential way, as indicated later in the Sadhana Pada. Vairagya is removal of Raga, the attachment. The attachment is due to the pleasure or satisfaction that one experiences from the sense objects or those described in the scriptures. If one was to experientially realize that the pleasure was but for a moment followed by pain forever, it would largely remove the attachment.

What does this Vitrishna, the desirelessness relate to? It relates to objects of senses which are desired. What objects? The answer given is Drishtanushravik दृष्टानुश्रविक, Drishta and Anushravik. The word Drishta दृष्ट is from the root verb Drish दृश् which means to see, hear, touch, smell and taste, in general to experience by the senses. Drishta means experienced by senses.

The word Anushravika is derived from the root verb Shru शृ meaning to hear; the prefix Anu अनु denotes following something, according to something. The verb Shru also relates to scriptures. The word Anushravika thus means according to what is heard, from scriptures. The objects of experience for which desirelessness is to be cultivated are those experienced by the senses and also those described in scriptures.

The sense of pleasure is a direct result of Avidya - Wrong notion about reality (अविद्या) is to recognize (ख्यातिः) what is not everlasting (अनित्य) as everlasting (नित्य), what is not pure (अशुचि), as pure (शुचि) what is pain (दुःख) as pleasure (सुख) and what is not-Self (अनात्मसु) as the Self (आत्मन्).

The only way of experientially understanding and removing the notion of Avidya is meditation on these aspects.

The subjugation of desirelessness should come through faith and persistence and not by use of force, even on oneself. The term वशीकार denotes this process of persuasion of the mind. As stated earlier, the key issue is the practice of detachment. The objects of desire could be worldly objects or other-worldly, mentioned in scriptures.

The term आनुश्रविक refers to the scriptures. One reason why Patanjali was not found acceptable by the high and the mighty, was his including the letting go of the आनुश्रविक anushravik objects in the process of Vairagya वैराग्य.

The word Vairagya वैराग्य is based on root verb viranj विरञ्ज् which means to lose natural colour, to cause to be indifferent, to cause to be not attached. Vairagya thus means of absence of worldly desires and appetites, of this world or the other one. Complete non-attachment.

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम्॥ १६॥

Tatparam puruṣakhyāterguṇavairṣṇyam||16||

After this non-attachment is stabilized (तत्परम्), as a consequence of a complete understanding of the nature of (ख्यातेः) the personal and life-giving principle in human and other beings (पुरुष) total disinterest (वैतृष्ण्यम्) even in the interplay of the basic qualities of nature, Guṇá-s, (गुण) is generated ||16||

The word Purusha पुरुष is derived from root verb Pur which means to lead, to go before. Purusha thus means the Ancient having existed from eternity. It is also called Purusha because it reposes in the body, Pure shayanat पुरे शयनात्; or because it is purana, ancient, having existed from eternity). The word means 'The personal and life giving principle in every human being'.

Purusha is not affected by anything whatsoever. Had it not been so all of would have gone berserk within a short time of our understanding the world around.

The root verb Khya ख्या means to be known in detail. The term Khyati, in पुरुषख्यातेः, "understanding of the Purusha" goes beyond understanding. It denotes an experiential understanding and awareness of the nature of the life giving principle within, experienced and felt as such. This understanding is totally different from what one would have on hearing about it or reading about it.

ख्याति also denotes a continuous awareness. Once achieved, it does not let you go. If and when such awareness happens, one loses interest even in the interplay of Gunas.

The relation between the understanding of Purusha and non-attachment is very strong. Even a little bit of understanding of the concept of an unchangeable core within all of us, the basic component of the personality, which is not affected by anything; which stands completely separate from the operations of the mind, the five mechanisms of perception and five mechanisms of action; enables everyone to be a bit detached from the world experience.

One can only imagine what would be the level of non-attachment, if one were to get the full experience of the Seer within.

वितर्कविचारानन्दास्मितारूपानुगमात्सम्प्रज्ञातः॥१७॥

Vitarkavicārānandāsmītārūpānugamātsamprajñātaḥ||17||

Thereafter, Samprajñāta, the state of perfection in the knowledge and understanding (सम्प्रज्ञातः) is achieved by undergoing processes of (अनुगमात्) Vitarka, the consideration of probabilities or alternatives by conceptualization (वितर्क), Vicāra, the exercise of judgment or reason, discrimination, and focused thinking (विचार), experiencing Ānandā, bliss (आनन्द), and Asmitā, simple sense of existence alone (अस्मिता) ||17||

The description in this Sutra applies when the Vairagya has been mastered, and Vrittis have been dissolved. The process describes the acquisition of knowledge of an object, how the Chitta perceives and object when the mental constructs, the Vrittis do not exist, No Pratyaksha, in the limited sense as is was described earlier, no Anumana, relating the present experience to a past one and coming to inferences, no Agama, evaluating the present experience with what the others have described, No Viparyaya, misidentification, No Nidra, one is perfectly alert to the present and no impact of the Smritis, the memories of the past on the present experience.

The present is experiences as it is, here and now. Patanjali, in this Sutra describes how the present experience, as it is taken in, and what is the result.

Let us start with the last term in this long word, Samprajnyat सम्प्रज्ञातः. It is derived from the root verb Jnya ज्ञा which means to know, in fact know has Jnya as the root. The prefix Pra प्र denotes intenseness, Prajnya प्रज्ञा means to know thoroughly. The prefix Sam सम् denotes comprehensiveness. Samprajnya संप्रज्ञा means to know thoroughly and comprehensively. The result is Samprajnyata which means totally comprehensive knowledge, gnosis. How does one get to that? The answer is given in the first five terms in the longish word.

Let us take one word at a time. Vitarka वितर्क is derived from the verb Tark तर्क which means to conjecture, guess, suspect, make a guess, infer. The prefix Vi denotes distinction. Vitarka thus means a distinct conjecture, or reasoning. The first process in perceiving an object starts with Vitarka, cogitation about the object.

The next process is Vichara विचार, derived from the root verb Char चर् which means to move one's self, to be engaged in, occupied with. Vichara विचार thus means distinctly occupied with, engaged in something, independent thinking about the object as it is perceived is the next step.

The next step Ananda आनन्द is derived from the root verb Nand नन्द which means to be pleased or satisfied with, to be happy with. The prefix Aa आ denoted from. Ananda is something that one gets by being happy, happy as a result of Vitarka and Vichara about the object.

Asmita अस्मिता is derived from Asmi which means 'I am' in Sanskrit. Asmita means a simple sense of I-ness, existence; the Chitta accepts the existence of the object, as a result of the earlier three processes.

Rupa रूप is derived from the root verb रूप which means to form, to assume shape. As a result of these four processes the Rupa, the form, the shape of the object is defined in the Chitta, and the process of perception of the object by the Chitta is complete

In the ordinary state of mind, the processes of Vitarka and Vichara described above, leads to confusion and chaos since the mind is following a patterned behaviour. Everyone would have experienced sleepless nights when the thinking just does not stop. However, when the patterning is dissolved, partially or completely, the mind is clear and not-attached, the same processes Vitarka, the consideration of probabilities or alternatives by conceptualization and Vicāra, the exercise of judgment or reason, discrimination will lead to perfection in knowledge. This is also experienced by all of us, at least on a few occasions.

The organic aspect of all human related processes needs to be kept in mind, however. This simply means that they are not switch-on switch-off situations. The change that takes place in any organic process, say a tree growing, a person achieving the state of Nirodha, is gradual.

Initially there will be confusion. On further freeing of the patterned mind, further stability in the non-attachment, the confusion will be less and less. It has to be noted that in none of the processes described here, and other places in the yoga sutras, the mind is not ever rendered numb; on the contrary, the processes lead to state of highest alertness.

Again the key is detachment. The patterned mind does not allow us to experience moments of pure joy, bliss without being dragged by the past. The I-am-ness comes as ego and a sense of possessing rather than simply being

what one is, as a result of the patterned mind. The deeper is the Nirodha, removal of the patterns and impressions as a result of non-attachment, the clearer the mind becomes, more spontaneous, more open.

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः॥ १८॥

Virāmapratyayābhyāsapūrvah saṃskāraśeṣo'nyah||18||

Thereafter, the practice (अभ्यास) of stopping (विराम) all the experiencing by the mind (प्रत्यय), leads to(पूर्वः) the other state of perfection in the knowledge and understanding, (अन्यः) where the mind contains nothing but a residue alone (शेषः) of latent activating impressions (संस्कार) ||18||

Let us start from the first term Virampratyayabhyasapurvah विरामप्रत्ययाभ्यासपूर्वः, विराम+ प्रत्यय+ अभ्यास+ पूर्वः. The word Viram is derived from root verb Ram रम् which means to stop, to stay, to rest, repose, remain quiet. The prefix Vi denotes distinction.

The only way to confirm that one perceives the present object alone or not is to remove the object, and to verify whether one perceives nothing at all. In this Sutra Patanjali has asked us to do exactly that. The result is no, one still perceives something; one perceives latent impressions of the past experiences, which continue to affect the present. Let us go to the Sutra.

Viram विराम means coming to a stop or repose in a distinct manner. The word Pratyaya is derived from verb Pratee प्रती which means to return back from, to follow from something as a necessary result, response to a specific object. Pratyaya thus means response of an experience. Virampratyaya means all the experiencing of objects by the mind coming to a halt.

The word Abhyasa अभ्यासः is derived from the root verb As अस् which means to be, to take place; The most applicable meaning here of the prefix Abhi अभि is one after the other. Abhyasa therefore means repetition till one achieves adeptness.

Purvah पूर्वः, means preceded by the action which appears before Purvah in a word. What happens when Virampratyaya is achieved?

The last term is Samskarasheshoanyah संस्कारशेषोऽन्यः, संस्कार+ शेषः+ अन्यः. Let us start with the first term Samskara. This is the first time this word has been used in the Sutras; it is used many a times later. The Word Samskara संस्कार is derived from the root verb Kri कृ which means to act, to do, to perform. The prefix Sam सम् denotes coming together, collecting together, completeness, perfection. The letter S स been added to distinguish between संस्कृ and संकृ, which have different meanings. Samskara thus means collected recordings of past actions and thoughts, of whatever one felt, in the Chitta, the mind.

The Samskara is different format of storage from the Smriti स्मृति, memory mentioned earlier which is exact recording of the past experience, from which nothing has been taken out. Samskara is the impression created in the mind of the experience. The simile that is suggested is that of a photograph of a face and a line caricature of the same face, while the photo has all the details, the caricature with least details makes the observer to identify the face.

Samskara is like the line caricature, they activate the Chitta in a similar manner. In other words Samskara is a mental construct. The attachment to objects, in this case thought objects inside the Chitta and the objects themselves, are the raw material for these constructs. We will come across he details of these objects later in Sadhanapada and more in Kaivalya Pada.

The next term in the word is Sheshah शेषः, which is derived from the root verb Shish शिष् which means to distinguish from others, to leave a residue, Shesha means remaining, remainder, residue or balance after something has been removed or separated. The next term is Anyah अन्यः, which means other, different. When it appears at the end of a term it means other than, different from, opposed to what has been described earlier.

Putting it together; on achieving adeptness in all the experiencing of objects by the mind coming to a halt as result of repeated practice of such stoppage of present experience; a state other than the previously described Samprajnyat is reached, in which the Chitta, the mind contains nothing but the impressions of the past experiences.

The next step, after the mind is freed from patterning, is to bring to a complete halt all the experiencing by the mind, being affected by Pratyaya, response to internal or external stimuli. Viram विराम means come to rest after an activity, to stop. Here again the stoppage is not envisaged to be by brute force. It would be more like a ball rolling on a flat surface coming to a halt by itself.

It would be still better if the process of removal of patterning, bringing all experiencing to a halt itself were to become enjoyable. When all the patterned behaviour of the mind is eliminated and all the experiencing stops, only the impressions of the past remain active in the mind. Mind is fully alert, the analytical apparatus is active, may be far more active than it was ever before, as there are no distractions. This would be Ideal state to achieve perfect knowledge and to go beyond.

भवप्रत्ययो विदेहप्रकृतिलयानाम्॥१९॥

Bhavapratyayo videhaprakṛtilayānām||19||

In the case of those who have completely given up attachment to their bodies (विदेह) and the or those who are lost themselves in the primeval constituent principle (प्रकृतिलयानाम्) the other state of perfection in the knowledge and

understanding, is caused the any experiencing by their mind (प्रत्ययः) of their very existence alone (भव) ||19||

Let us start with the last word Videhaprakritilayanam विदेहप्रकृतिलयानाम्, विदेह + प्रकृतिलयानाम्. Videha is derived from the root verb Dih दिह् which means to anoint, smear, plaster, spread over. Deha means the body because it envelopes the soul. Prefix Vi to a noun denotes without. Videha means without body, bodiless, or incorporeal.

Prakriti प्रकृति is word used in the Sutras only on two occasions, here and in Kaivalyapada Sutra 4.2 Let us try to see what it means . It is derived from the root verb Kri कृ which means to do, Kriti means something which has been done, which has been created. In fact the English verb create has the same root. The prefix Pra denotes before or forward, primacy. Prakriti प्रकृति means the original or natural form of anything, natural condition or state, original, primary substance as opposed to Vikriti, change, modification, anything derived or secondary.

Laya is derived from the root verb Li ली which means to melt or to dissolve; Laya means melting away, dissolution, absorption, extinction, disappearing, vanishing. Prakritilaya means those who are completely absorbed, dissolved in the primeval constituent principle.

Let us see the first term Bhavpratayayah भवप्रत्ययः. Bhav भव is derived from the root verb Bhu भू which means to be or to exist. Bhav means worldly existence. The word Pratyaya is derived from verb Pratee प्रती which means to return back from, to follow from something as a necessary result, response to a specific object. Pratyaya thus means response of an experience.

Patanjali is talking about two kinds of “natural” Yogin, who by their very existence and any experiencing of the world go into the other kind of Samprajnyat संप्रज्ञात state and remain there forever. The road for them stops there, unless they are born again as progenies of man.

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्॥ २०॥

Śraddhāvīryasmṛtisamādhīprajñāpūrvaka itareṣām||20||

However, in the case of all others the other state of perfection in the knowledge and understanding, is achieved (इतरेषाम्), following (पूर्वकः) the path of faith born out of experience (श्रद्धा), efforts with full vigor (वीर्य), recollection (स्मृति) of true knowledge (प्रज्ञा) born in full concentration (समाधि) (||20||

The last term is Itareṣām इतरेषाम्, which means others, other than the Videhas and the Prakritilayas, that is all of us. The way out for the people like me is described in the first term of the Sutra. Let us go deep into that.

This possibly is the most encouraging of the sutra's, that says, for the ordinary man there is hope, hope of achieving the state of perfect knowledge संप्रज्ञात

and going beyond, provided he understands and follows the processes indicated in the Yoga sutras. It will be seen that enough number of optional paths are available and Patanjali has always stated the option by indicating is as va वा, meaning 'or'.

Since this state is the beginning of the further stages leading upto Kaivalya कैवल्य, absolute freedom; Let us not give up hope, let us try and we will reach there or it will reach us.

What all is required is given in the first term which reads Shraddhaviryasmritisamadhiprajnyapurvak श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक. Let us list the qualities which will take us there. Shraddha श्रद्धा, is derived from root verb Dha धा which means to hold. Shrat श्रत् is a prefix which means faith, trust. Shraddha श्रद्धा thus means held as true as a result of trust. Veerya वीर्य is derived from the root verb Veer वीर् which means to be powerful or valiant; to make heroic effort, Veerya means tendency to make heroic efforts. Smriti स्मृति is derived from root verb Smri स्मृ which means to remember. Smriti means memory, ability to remember.

The term Samadhi समाधि; appears here for the first time in the body of the Sutras. Samadhi is derived from the root verb Dha धा which means to hold, to fix upon, direct towards to fix or direct the mind. The prefix Aa आ denotes from all sides. The first prefix Sam denotes coming together, collecting together, completeness, perfection.

Samadhi thus means, by use of simple grammar, perfectly holding the Chitta together into the one object, Chitta perfectly merging with the object. The experience in the State of Samadhi provides the wherewithal in achieving the state of Superior Knowledge.

Prajnya प्रज्ञा we have come across before, it means superior knowledge, totally comprehensive knowledge, gnosis, obtained in the state of Samadhi.

Patanjali assures that using these five factors, one can achieve the state other than and beyond the Samprajnyata.

तीव्रसंवेगानामासन्नः॥२१॥

Tīvrasm̐vegānāmāsannah||21||

It is quickly reached (आसन्नः) by those who have an intense (तीव्र) desire accompanied by intensity of efforts (संवेगानाम्) ||21||

Teevra तीव्र, means intense, strong or severe. Samvega संवेग is derived from the root verb Vij विज् which, when applied to mind means to separate, divide; to separate by the reason, distinguish, discriminate, judge. The prefix Sam denotes coming together, increase in intensity. Veg वेग is noun form which means energy, activity, force, power, strength, determination, and promptitude.

Samvega संवेग thus means intense determination and activity. Teevrasamveganam thus means for those who are acting with intense determination, strength and activity. What do they get? The state described earlier is Asannah आसन्नः for them. Asannah is derived for root verb Sad सद् which means to sit. The prefix Aa आ denotes towards, nearness. Asannah thus means near, close at hand, proximate. For those the state of Samadhi is close at hand.

The stronger is the urge, accompanied by intense efforts; the state of perfect knowledge is nearer. संवेग Samvega indicates both the will and efforts.

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः॥२२॥

Mr̥dumadhyādhimātratvāttato'pi viśeṣaḥ||22||

The end results are differentiated (विशेषः) as a result of (ततः) the intensity of efforts which could be (अपि) weak (मृदु), moderate (मध्य) and excessive (अधिमात्रत्वात्), ||22||

Here we have a threefold classification of the intensity of the efforts, indicated by the extension Tva त्व, when combined with an adjective, indicates that quality. Mridu मृदु is derived from the root verb Mrid मृद् which means to squeeze, to grind or to reduce to powder. Mridu is something which can easily be squeezed, ground, tender, soft, weak. Mridutva means gentleness, tenderness. As applied to Samvega, it means low level of efforts.

Madhya मध्य means middle. Madhyatva मध्यत्व means medium level of efforts. Adhimatra is derived from the root verb Ma मा which means to measure. Matra means measure. The prefix Adhi denotes overadequateness. Adhimatra means more than adequate.

What happens when the level of efforts differ? The results are Vishesha विशेषः. Vishesha is derived from the root verb Shish शिष् which means to distinguish from others, to leave a residue. The prefix Vi denotes distinction. Vishesha means distinctly different. The results are distinctly different.

The level of achievement will depend on the intensity of the efforts. If there is no progress, one should check about this aspect; one can not expect miracles, if one has not tried really hard for them.

In the following sutras Shri Patanjali gives practices for removal of the old patterns of behaviour of the mind Nirodha, निरोध and also bringing the experiencing to a halt, virama-pratyaya-abhyasa विरामप्रत्ययाभ्यासः

ईश्वरप्रणिधानाद्वा॥२३॥

Īśvarapraṇidhānādvā||23||

Or else (वा) through total surrender and profound dedication (प्रणिधानात्) to the highest self, highest self (ईश्वर) ||23||

Let us start with Ishvara ईश्वर. Ishvara is derived from the root Ish ईश् which means to own, possess; to belong to; to dispose of, be valid or powerful, to be master of. Ish the noun form means master, lord, the supreme spirit. The suffix Var वर which denotes the best, senior most, Ishvara thus means the supreme lord of everything.

The concept of Ishwara ईश्वर as envisaged by Patanjali is different from the common concept of God. The word Pranidhana प्रणिधान literally means to place something near to. Ishwarpranidhan ईश्वरप्रणिधान literally means placing oneself as close as possible to the Ishwara, submitting oneself completely to Ishwara. If the Ishwara is what is defined by Patanjali, this is the most easy action, or most difficult. One has to decide.

To avoid confusion leading to massive queues outside places of worship, and to clarify, the concept of Ishwara is detailed in the next few sutras by Patanjali

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः॥२४॥

Kleśakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ||24||

Īśvarā (ईश्वरः) is a Pūruṣa, the personal and life-giving principle in human and other beings, self(पुरुषः), having distinguishing qualities (विशेष) , who is not even touched (अपरामृष्टः) by causes of sorrow-- (क्लेश), consequences of actions (कर्म), fruits of the actions (विपाक) or the resulting residual impressions (आशयैः) ||24||

Ishvara we have seen in the last Sutra. Who is he? The first description is Purushavishesha पुरुषविशेष. What is Purusha? The word Purusha पुरुष is derived from root verb Pur which means to lead, to go before. Purusha Thus means Ancient having existed from eternity. It is also called Purusha because it reposes in the body, Pure shayanat पुरे शयनात्; or because it is purana, ancient, having existed from eternity).

The word means 'The personal and life giving principle in every human being'. Purusha is not changed by anything whatsoever. Had it not been so, all of would have gone berserk within a short time of our understanding the world around. Vishesa means distinctly different. Ishvara is a distinctly different Purusha. The Purusha that is within all of us gets tainted as a result of the various Vrittis of the Chitta.

Ishvara is distinctly different. How different? It is given in the first word of the sutra. He is different because he is Aparamrishta अपरामृष्टः by the qualities quoted before in the word. Aparamrishta is derived from the root verb Mrish मृष् which means to bear, endure, or suffer. The prefix Para denotes away or off. Paramrish means to take hold of, grasp, clutch, seize. Paramrishta means touched, handled, clutched. The prefix A denotes total absence, Abhava.

Aparamrishta अपरामृष्टः thus means someone who is not at all touched by something.

What is the Ishvara not even touched by, is given in the first part of the word group. It starts with Klesha क्लेश. The word is derived the root verb Klish क्लिश् which means to torment, to cause pain. Klesha means caused pain, torment, or affliction. The point to be noted here is 'caused pain' and not pain per-se. Klesha refers to the mental torment, pain, affliction caused by something recorded earlier in the mind.

The next term is Karma कर्म. The word is derived from root verb Kri कृ which means to do, to perform or to cause. Karma is completed action. As regards the Chitta, the mind, Karma is the recording of completed actions in the mind. These recordings link the past actions with the present action and actions yet to take place in the time yet to come.

The next item is Vipaka विपाक. Vipaka is derived from root verb Pach पच् which means to cook or to ripen. The prefix Vi denoted completeness. Vipaka thus means reaching maturity, ready for harvest. What harvest are we talking about? Harvest of residues of actions done in the past carried deep inside the mind, generated in the past as a result of attachment to objects of senses and held there by the same mechanism, attachment, Avidya, wrong notion about reality. Harvest means these become operative in the present.

The word Ashaya आशय is derived from the root verb Shi शी which means to rest or sleep. The prefix Aa आ denotes from, where. Ashaya thus means the resting place, storing space, a receptacle. Karmashaya means the contents of the receptacle for recording of completed actions in the mind. These recordings link the past actions with the present action and actions yet to take place in the time yet to come.

Patanjali's definition of Ishwara – A special version of the life giving principle available in any human being. The specialty being, his not even being touched by the causes of sorrow and consequences of action, the fruits and the residual impressions. It will be seen that what He is not even touched by, is the luggage that we carry; the longer we live, the heavier is the luggage.

He is what every Yogin, rather everyone, would like to be, thereby providing an ideal, a model, for shedding the baggage completely. What is the commonality between sorrow क्लेश, long term effects of action कर्मविपाक, and residues of action in the past कर्माशय – attachment? Giving up attachment, therefore, enables one to shed the baggage of the past and worries for the future. This enables one to be always in present, near the Ishwara.

तत्र निरतिशयं सर्वज्ञबीजम्॥२५॥

Tatra niratiśayaṃ sarvajñabījam||25||

The origin (बीजम्) of the Omniscient, all pervasive knowledge (सर्वज्ञ) which cannot be exceeded or surpassed (निरतिशयं) resides in this Purusha-vishesha, Ishwara (तत्र), ||25||

After describing what the Ishwara does not possess, Patanjali describes what he possesses in super-abundance.

Let us start with the last word Sarvajnyabeejam सर्वज्ञबीजम्. Sarvanjya is derived from the root verb Jnya ज्ञा which means to know. The adjective Sarva is derived from root verb Sri सृ which means to pervade. Sarva means something which pervades everything, all, all inclusive.

Sarvanjya means knowledge that pervades all, He is the ultimate source of all the knowledge. Beejam बीजम्, seed indicates the knowledge as it exists now and what will be available till eternity. All of that resides in the Ishwara. The seed बीजम् also indicates potentialities, like the banyan tree available in the tiniest of all seeds, in addition to the present.

The preceding term is Niratishayam निरतिशयम्. Niratishayam is derived from root Shi शी which means to rest or sleep. The prefix Ati अति denotes excess. Atishi means to exceed, to surpass. The prefix Nir denotes not. Niratishayam thus means not surpassed by anything, unsurpassed.

In Ishwara resides all pervading knowledge and the potentialities of all pervading knowledge yet to manifest, forever not surpassed by anybody.

स पूर्वेषामपि गुरुः कालेनानवच्छेदात्॥२६॥

Sa Pūrveṣāmapī guruḥ kālenānavacchedāt||26||

As this Purusha-Vishesha, Ishwara is not determined or limited (अनवच्छेदात्) by Time (कालेन), naturally he is the Teacher (गुरुः) of even (अपि) earliest of the former teachers (पूर्वेषाम्), ||26||

Some more qualities of the concept of Ishwara are given in this Sutra. Let us start with the last word, Kalenavacchedat कालेनानवच्छेदात्. कालेन+ अनवच्छेदात्. Kala काल is derived from root verb Kal कल् which means to reckon, to calculate or to count. Kala काल means point of time, a space of time.

Anavacchedat is derived from root verb Cchid छिद् which means to cut, to divide or to separate. The prefix Ava अव, A denotes downwards. Avacchid means cut completely. The prefix An अन् denotes not Anavacched means not cut, not at all separated, continuous. Kalenaanvacchedat thus means not separated by a fixed point in time, continuous, without beginning, middle and end. What is the significance of such a quality?

Purvesham Api Guruh पूर्वेषामपि गुरुः Purvesham पूर्वेषाम् means of those who existed earlier. He is the ultimate and beginningless guide of all Yogins of all times. The word Guru comes from the root verb Gur गुरु which means to lift up.

You and I are bound by time. The Ishwara, according to Patanjali, is neither bound nor limited by time. He is the ultimate and beginningless guide of all Yogins of all times. The word Guru comes from the root verb Gur गुरु which means to lift up. He is simply someone who causes the lift-up, has been and will for ever for any individual who seeks such help.

तस्य वाचकः प्रणवः॥२७

Tasya vācakaḥ praṇavaḥ||27||

His (तस्य) vocal expression (वाचकः) is Praṇāva or sound of Om (प्रणवः) ||27||

How does one seek such a help? One seeks help by calling up for the same. How does one do that? One does that in the same manner as one does to call anyone else. Call Him by his name, vocal representation.

The word vachak वाचक is derived from root verb vach वच् meaning to speak or to utter or to vocalise. The English “vocal” is descendent from the same root. One thing that has to be kept in mind is the use of the word Vachak, the intention is vocalisation, meaning creating sound, not thinking alone. Mental recitation, to my mind, is not the intension, not in this Sutra.

Pranava प्रणव is derived from root verb pra+nu –प्र-नु which mean to make a reverberating sound, to utter the sacred syllable “ॐ”. Correctly pronounced, ॐ is a very highly reverberating sound. Sages have written extensively about the Pranava,

Personal experience is that it is the most powerful vehicle for the journey towards Dharana, Dhyana, Samadhi and beyond, till liberation.

तज्जपस्तदर्थभावनम्॥२८॥

Tajjapastadarthabhāvanam||28||

The vocalisation (जपः) of that (Om) (तत्) leads to the contemplation and understanding (भावनम्) of its (तत्) meaning (अर्थ) ||28||

Let us start with Japa जपः. The word is derived from the root verb Jap जप् which means to utter, to utter repeatedly. The word Artha अर्थ is derived from the root verb Artha अर्थ which means to strive to obtain, the noun form means purpose, motive. Bhavanam भावनम् is derived from the root verb Bhu भू which means to be, to become. Bhavanam means causing to be, causing, causing to manifest.

Putting it together the uttering of the sound of ॐ causes the purpose of ॐ to manifest itself. It does, just try it.

Correctly vocalising the sound of Pranava, leads to deep contemplation on its meaning. Absence of 'and' च in the sutra indicates that vocalization itself leads to deeper understanding of the meaning. As the time goes by layers and layers of meaning unfold. As it happens, the mind gets more and more involved in this experience, the other thoughts vanish one by one as if by magic.

The most effective way of vocalisation of Pranava is to synchronise one vocalisation with one exhalation. The sound starts with अ which should merge with उ, which can be done by relaxing the tongue and partly closing the lips. This should merge with the म्, which can be done by slowly closing the lips so that the sound becomes completely nasal. The complete pronunciation should synchronise with one exhalation. Yoga Vasistha considers this to be the best of the Pranayamas.

The correct vocalization will set up reverberations throughout the body. Enjoy it, forget everything else

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च॥२९॥

Tataḥ pratyakcetanādhigamo'pyantarāyābhāvaśca||29||

As a result (ततः) the process of thoughts turns inwards (अधिगमः), towards one's own true Self is initiated (प्रत्यक्चेतना) and (च) also (अपि) all the obstacles (अन्तराय) are removed (अभावः) ||29||

What happens by correctly reciting uttering of ॐ? Pratyakchetanadhigamah प्रत्यक्चेतनाधिगमः, प्रत्यक् + चेतना + अधिगमः, happens. The word Pratyak is derived from the root verb Anch अञ्च which means to bend, to turn towards. The prefix Prati प्रति denotes opposite direction. Pratyak thus means turned towards, directed towards, or proceeding to be turned inwards.

Chetana चेतना is derived from root verb Chit चित् which means to perceive, fix the mind upon. Chetana means the state or condition of an observing and conscious being, consciousness.

Adhigamah अधिगमः is derived from the root verb Gam गम् which means to go, to move. The prefix Adhi अधि denotes nearness, two objects placed near to each other. Adhigamah means going back towards.

As a result of the mind getting focused on the meaning of the Pranava, the focus of thought process shifts within. Pratyacchetana प्रत्यक्चेतना goes way beyond introspection. As this happens, Mind becomes steady, stable, like surface of a lake on a windless night. Thinking process is clarified.

Let us see the last part of the word Antarayabhava अन्तरायाभावः, अन्तराय+ अभावः. Antaraya is derived from verb Antari अन्तरि which means to stand in any one's way, to separate; to exclude from. Antaraya means intervention,

obstacle or impediment. Abhava अभव derived from the root verb Bhu भू which means to be or to exist, the prefix अ denotes absence, Abhava means not being, non-existence.

Another result of the recitation of the sound of Pranava, again from personal experience, is that the obstacles, not only in the path towards yoga, but obstacles in general, just vanish one by one.

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि
चित्तविक्षेपास्तेऽन्तरायाः॥३०॥

Vyādhistyānasamśayapramādālasyaāviritibhrāntidarśanālabdhabhūmikātvāna
vasthitatvāni cittavikṣepāste'ntarāyāḥ||30||

These (ते) are the obstacles (अन्तरायाः) which are removed as a result of the above practice 1 Sickness (व्याधि), 2 mental inefficiency (स्त्यान), 3 doubt (संशय), 4 negligence (प्रमाद), 5 idleness (आलस्य), 6 non-abstention (अविरति), 7 erroneous perception (भ्रान्तिदर्शन), 8 the state of not attaining (अलब्ध) to any yogic stage (भूमिकत्व) (and) 9 unsteadiness (अनवस्थितत्वानि), caused by confusion and disturbances in the mind (चित्तविक्षेपाः) ||30||

Here Patanjali makes the most relevant observation regarding the effects of a disturbed mind on a person, on the mental wellbeing as also the physical wellbeing. All the diseases are due to disturbances of the mind चित्तविक्षेपाः Chittavikshepa, when the mind is clear, the body-mind complex that we are gets better.

Let us see Patanjali describe the different categories of unwellness.

It starts with Vyadhi व्याधि, it is derived from root Vyadh व्यध् which means to tear, hurt, wound, to cause disease. Vyadhi is disease, wound, hurt in a physical sense.

The second category of unwellness is Styan स्त्यान, derived from root verb Styai स्त्यै which means to be collected into a heap or mass. Styan thus means idleness, grossness or sloth, mental or physical.

The next one is Samshaya संशय, derived from root verb Samshi संशी which means to waver, be uncertain or irresolute or doubtful. Samshaya thus means uncertainty, irresolution, doubt, scruple, misgiving, or suspicion.

The next one is Pramada प्रमाद, derived from verb Pramad प्रमद् which means to neglect duty for, idle away time. Pramada thus means drunkenness, intoxication; madness, insanity, distraction, confusion; negligence, inattention, carelessness or inadvertence.

The next one is Alasya आलस्य, it is derived from root verb Las लस् which means to play, sport, move about rapidly, dance, jump, skip about. The prefix A अ denotes absence or opposite. Alas means to be inactive, without energy, lazy, idle, indolent, tired, or faint. Alasya means the quality of being inactive, without energy, lazy, idle, indolent, tired, or faint.

Avirati अविरति is derived from verb Viram विरम् which means to stop, pause, end, come to an end. The prefix A अ denotes absence or the opposite. Thus Avirati means the quality of not being able to stop, pause, end, come to an end, not being satisfied.

The next one is Bhrantidarshan भ्रान्तिदर्शन, भ्रान्ति+दर्शन. The word Bhranti is derived from the root verb Bhram भ्रम् which means to go astray, stray, deviate (from rectitude), err, be in error or mistake, be perplexed, be foolish or ignorant; to move to and fro, move unsteadily. Bhranti means the quality of being in Bhrama, confusion, perplexity, delirium. Dharshan दर्शन is derived from root verb Drish दृश् which means to see, Dharshan mean seeing, perceiving, perception; Bhrantidarshan thus means confused perception.

The next one is Alabdhabumikatva अलब्धभूमिकत्व, अलब्ध+भूमिकत्व. Alabdha is from the root Labh लभ् which means to get, to obtain or to achieve. Prefix A अ denote opposite or absence, Alabdha thus means not obtained, not achieved. Bhumikatva is derived from root verb Bhu भू which means to be, exist. Bhumi means step, stage, and ground. Alabdhabumiktva means the quality of not achieving anything.

The last one is Anavasthitatva अनवस्थितत्व, which is derived from root verb Stha स्था which means stand at one place. Anavsthitatva means the quality of not being able to stay at one place, unstableness.

I think Patanjali has listed anything and everything that can go wrong with a human being, physically and mentally.

He further states that all of these are Chittavikshepa चित्तविक्षेपाः, चित्त+विक्षेपाः, Chitta is the mind. Vikshepa is derived from the verb विक्षिप् which means to throw here and there, to be disturbed. Chittavikshepa means disturbances in the mind.

I have no hesitation to read this sutra as a continuation of the previous sutras, relating to the effects of vocalization of Pranava. The previous sutra says obstacles go away विक्षेपाः ते अंतरायाः; this sutra gives details of what obstacles go away by correct recitation of ॐ.

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्लेषसहभुवः॥ ३१ ॥

Duḥkhadaurmanasyāṅgamejayatvaśvāsapraśvāsā vikṣepasahabhuvah||31||

Pain (दुःख), feeling of wretchedness and miserable ness (दौर्मनस्य), shakiness or trembling of the body (अङ्गमेजयत्व), disturbed inhalation and exhalation (श्वासप्रश्वासा) coexist with (सहभुवः) the confusion and disturbances (in the mind) (विक्लेष) ||31||

This Sutra gives the visible and obvious symptoms of the disturbances in mind and body. It starts with Dukkha दुःख, which means pain. Daurmanasya दौर्मनस्य is derived from the verb Man मन् which means to conceive, imagine. The prefix Dur दुर् denotes not well, bad. Daurmanasya means tendency of imagining bad happenings, wretchedness.

The next symptom is Angamejayatva अङ्गमेजयत्व, अङ्गम्+एजयत्व. Angam is part of the body. Ejayatva is derived from the root verb Ej एज् which means to move, tremble. Angamejayatva means trembling of the body parts.

The next one Shwasprashwasa श्वासप्रश्वासाः is derived from the root verb Shwas श्वस् which means to breath in, Shwasaprashwasa means short breaths, disturbed breathing.

The obvious symptoms of the bad effects of the disturbances in the mind are described in a most comprehensive manner. Patanjali further goes on to state that these symptoms coexist सहभुवः with the disturbances in the mind, described as Chittavikshepa.

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः॥ ३२ ॥

Tatpratiṣedhārthamekatattvābhyāsaḥ||32||

The above practice (अभ्यासः) of a single (एक) principle (तत्त्व) is recommended for (अर्थम्) stopping (प्रतिषेध) those (तत्), confusions and disturbances in the mind ||32||

The word Pratishedha is derived from root verb Sidh सिध् which means to achieve. The prefix Prati denotes opposite Pratisidh means to stop, to halt, to remove effects of. Pratishedha is noun form, which means stoppage, halt, and removal of effects.

The next term is Ekatattva एकतत्त्व, एक+तत्त्व. Eka एक means one. Tattva तत्त्व is derived from tat तत् which means that, Tattva literally means thatness. Ekatattva means one thatness, refers to Ishvara. Only one thatness that we have come across so far is Pranava. Patanjali is suggesting Abhyasa, repeated practice of Pranava for removal of all the above Vikshepas, disturbances.

Patanjali recommends unwavering focus on one practice, to bring mind to a standstill. One can not say 'I would follow one method in the morning and another one in the evening'. 'Change them on weekly basis'. No. One simple method, recitation of Pranava has just been mentioned. Whatever may be the practice followed, one has to stick to one practice.

Another interpretation is that the previous sutras 23 to 32 constitute one highway to Dhyana, Samapatti, and Samadhi and further. If this is the case then 'one practice' refers to the vocalization of Pranava. I have experienced this, not the whole hog but some of it. I am quite confident that this practice will take me there.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम्॥ ३३॥
Maitrīkaruṇāmuditopekṣāṇāṃ sukhaduḥkhaṇyāpūṇyaviṣyāṇāṃ
bhāvanātaścittaprasādanam||33||

Tranquility and calmness (प्रसादनम्) of mind (चित्त) is achieved by cultivating (भावनातः) disposition of friendship (मैत्री), compassion (करुणा), sharing of joy (मुदिता) or indifference (उपेक्षाणां) regarding the objects of experience (विषयाणां) which show happiness (सुख), suffering pain or distress (दुःख), virtuousness (पुण्य) (or) impurity (अपुण्य), respectively ||33||

Let us start with the last word of the Sutra, which is the operative portion. It says Bhavanataschittaprasadanam भावनातश्चित्तप्रसादनम्, भावनातः+ चित्त+ प्रसादनम्. Let us start with Bhavanatah, the term is derived from the root verb Bhu भू which means to be or to exist, Bhavana भावना is the causative noun of Bhu, it means causing to exist, cultivating. The suffix Tah तः denotes from. Bhavanatah means from or as result of cultivating.

What happens? Chittaprasadanam चित्तप्रसादनम् is the answer. Chitta means the mind. Prasadana is derived from the root verb Sad सद् which means to settle down, rest. The prefix Pra denotes before or in advance. Prasad प्रसद् means to settle down, become clear, become placid or tranquil, become calm, be calm, be soothed ; to be content or satisfied. Prasadana means causing to be tranquil and calmed.

One commonality in these four actions, to my mind, is that all of them describe the feelings of a mother towards her young मातृभाव. No other relationship, whether in humans or in the animals naturally brings these four qualities to the fore, as the relationship between a mother and her child. I guess, since I have no experience of being a mother, though I have ample experience of being a child of a caring mother, these feelings and the associated actions would give tranquility and calmness of mind to the mother.

Cultivating these towards everyone, stepping in the shoes of a mother to one and all, would enable one to develop tranquility of the highest kind.

Let us start with the first of the four qualities Maitri मैत्री. Maitri is the quality of being a Mitra मित्र. The word mitra is derived from root Mid मिद् which means to feel affection for. Mitra is someone one feels affection for. Maitri means affection.

The second quality is Karuna करुणा. Karuna is derived from the root verb Kri कृ which also means to hurt or injure. Karuna करुण means one who is hurt, Karuna करुणा means the feelings about who has been hurt, injured, compassion, feeling the pain as if you have been hurt.

The next term Mudita मुदिता is derived from the root verb Mud मुद् which means to rejoice, to be glad or joyous, to be happy. Mudita मुदिता means joy, gladness, happiness caused as a result of happiness in others.

The last is Upeksha उपेक्षा, it is derived from root Iksha ईक्ष which means to look, to see, to behold. The prefix Up उप denotes something other, different. Upeksha means choose not to see, not to observe, not to react.

These four qualities are to be cultivated. All these qualities involve a deep empathy with every object in the world including our own body. These qualities also distinguish us humans. What are the opposites of these four? Enmity, Cruelty, Envy and Hatred are the opposites. All of these make us nonhuman. These would also create extreme disturbances in the Chitta.

The next part of the sutra states where these qualities are to be applied. These are to be put into practice irrespective of the nature of the experience. Patanjali states this succinctly by saying Sukhadukkhpunaypunyavishayanam सुखदुःखपुण्यापुण्यविषयाणां, irrespective of whether the object of experience विषयाणाम् is pleasant, Sukha सुख, or unpleasant दुःख, meritorious पुण्य or unmeritorious अपुण्य. Only when such equanimity is cultivated, the mind will be tranquil and calmed.

Two more aspects need attention. All the qualities mentioned here are basically emotions and putting the emotions into practice. The word used is Bhavanatah भावनातः, derived from the root Bhu भू which means to be or to exist. It is used in a causative mode here, Bhavana भावना means causing to be, causing to exist. The suffix Tah तः indicates the ablative declension, indicating from. Thus here Bhavanatah means from causing the Maitri, Karuna, Mudita and Upeksha to exist the Chitta becomes Tranquil and calmed.

The other aspect of Bhavanatah भावनातः which needs to be considered is that thinking alone on these lines will not make the mind calm, what is suggested that one needs to make efforts to cause them to exist, by thought and more particularly by action, for the effect to happen of the Chitta becoming calm and tranquil.

In the next few Sutras various methods of Dhyana ध्यानम् which means meditation are suggested. Though a very formal definition and description of the process of Dhyana is given much later, in Sutra 2 of the Vibhutupada, it will be seen that the methods suggested here each satisfy the definition. The definition is तत्र प्रत्ययैकतानता ध्यानम्, When there (तत्र) is one continuous, sharply focused (एकतानता) experience of that object (प्रत्यय) alone; it is Dhyana (ध्यानम्), meditation.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य॥३४॥

Pracchardanavidhāraṇābhyāṃ vā prāṇasya||34||

Or (वा) that very Tranquility and calmness of mind can also be achieved by keeping the mind fixed (विधारणाभ्याम्) upon the exhalation (प्रच्छर्दन) of the vital energy contained in the breath ||34||

Prachhardan प्रच्छर्दन derives from the root verb Chharid छृद् which literally means to vomit, to eject. To exhale in a systematic manner is indicated by the prefix Pra. Pran प्राण here simply mean breath. The word is derived from root verb An अन् which means to take in, to breathe. The prefix Pra प्र denotes in a systematic manner.

Vidharana विधारणा derives from the root Dhri धृ which means to fix, to hold together. Coupled with prefix Vi वि it means to keep the mind fixed upon (when dealing with mind) Vidharana, of Prana, to my mind, means exactly this, to keep mind fixed on breath and not retention, holding of breath. The normal exhalation mechanism of human body is a passive mechanism, one lets go the tension in the diaphragm, the elasticity of the lungs takes over and one exhales.

It is not possible to make the breathing process slow and smooth as silk while using the chest cavity muscles or the abdominal muscles for either inhalation or exhalation Uniform and long exhalation is possible only when one is able to release this muscle, the diaphragm, slowly and without jerks. This becomes feasible only when one is completely at ease with himself. On the other hand, focusing on the process of releasing the diaphragm slowly enables the mind to be free of disturbances.

When one breaths out, expires, one expires literally. Who knows whether there is going to be another breath. This is the ultimate letting go. Linking mind to this process, when the process becomes long and steady; would lead to ultimate tranquility. The final result of this process of deep exhalation linked to awareness is to steady the mind.

In terms of the definition of Dhyana, the continuous awareness of the breathing process is the Pratyaya, response to the object, breath. When this awareness becomes continuous, it becomes Dhyana. Initially you are aware of breath and so many other things happening around you and inside your mind. As the process of focusing awareness on the breath continues; slowly the awareness of all other things and thoughts diminishes.

Just as the sun rises in the sky; the stars so far shining brightly disappear one by one. After a time, one is only aware of the breath, going in and out, felt as such by a sensation at edge of the nostrils, in the nose, in the throat, lungs expanding slowly and again shrinking back, when the breathing muscle relaxes. These sensations also disappear one by one and one is only aware of the breath.

This is the most efficient method of meditation, though very difficult to put into practice.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी॥३५॥

Viṣayavatī vā pravṛttirutpannā manasaḥ sthitinibandhiniḥ||35||

Or (वा) a wish to act, the knowledge of the means and the accomplishment of (प्रवृत्तिः) a sense object centered state (विषयवती) produces (उत्पन्ना), a calm and steady state, bound firmly to the sense object (स्थितिनिबन्धिनी) of mind (मनसः) produces that very Tranquility and calmness of mind ||35||

Let us start with the last word, Sthitinibandhini स्थितिनिबन्धिनी, स्थिति+निबन्धिनी. Sthithi is derived from the root verb Stha स्था which means to stand firmly, to stay. Sthita means standing at one place, staying put at one place, Sthiti means that stage, where everything comes to stillness.

Nibandhini is derived from the root Bandh बन्ध् which means to hold, to bind. The prefix Ni denotes downwards. Nibandhan means firmly bound to an anchor. Nibandhini means that state where something has been firmly anchored. What is the object that is in a state of being firmly anchored?

The previous word Manasah मनसः is the answer. Manasah is derived from the verb Man मन् which means to think. Manas मनस् is the noun form, which means the mind, Manasah is the genitive, of the mind. It is a state where the mind is firmly anchored

The natural tendency of the mind is to get attached to a sense object. This enables the experiencing of the world by the person and also involvement, attachment of the person to objects leading to kleshas and Dukkha. Patanjali is suggesting that this very tendency to get attached to a sense object can be used to steady the mind. If the sense object is attractive enough, attractive to the particular mind, say a beautiful picture, a soothing musical piece, it can catch hold of the mind, so completely that everything else is forgotten.

In the end, not only the mechanism of perception which perceives the object, the thinking part which thinks about the object and slowly the whole of the mind gets bound to the object, and steady state of mind is achieved. Imagine a singer tuning his voice to a particular tone, as it is done during the Riyaz, the practice. Many a times, various classical vocalists have expressed achieving a state of mind; equivalent to Samadhi, where nothing in the world

other than the Swara स्वर exists. All of us have experienced a similar state as result of seeing a sunset or beautiful scenery.

विशोका वा ज्योतिष्मती॥३६॥

Viśokā vā jyotiṣmatī||36||

Or (वा) a calm and steady state, bound firmly to a sense object that is luminous (ज्योतिष्मती) and free from sorrow (विशोका) produces that very Tranquility and calmness of mind ||36||

This sutra continues the description of the experience described in the previous sutra, the mind getting bound to an experience, so deeply that a steady state of mind is produced. This state of mind allows one to forget everything, sorrow of the worldly existence is left behind, and it is as if the whole mind is illuminated by the experience itself.

Let us take the second word Jyotishmati ज्योतिष्मती. The term Jyotis is derived from the root verb Jyut ज्युत् which means to shine upon or to illuminate. Jyotis is light, bright light, light as the divine principle of life, the source of intelligence, intelligence. Jyotishman means shining, brilliant. Jyotishmati is that state of being Jyotishman. The word here relates to the Manasah Sthitinibandhini मनसः स्थितिनिबन्धिनी appearing in the previous Sutra. If one is able to reach such a stage in meditation, the mind achieves complete steadiness.

Let us take the first word of the Sutra, Vishoka, derived from the root verb Shuch शुच् which means to be afflicted or to be grieved. Shoka शोक is grief. Shoka शोका is grieving state of mind. The prefix Vi वि which denotes opposite direction, Vishoka विशोका thus means free from all grief, exemption from grief, which is said to be one of the original properties of man. Which all of us have lost somewhere.

These two words, to my mind are the effects of the earlier state described, Vishayavati, which can be practiced.

वीतरागविषयं वा चित्तम्॥३७॥

Vītarāgaviṣayaṁ vā cittaṁ||37||

Or (वा) the mind (चित्तम्), completely occupied by thoughts of (विषयं) a sage who is free from passions and attachments, (वीतराग) produces that very Tranquility and calmness of mind ||37||

To have such an experience one should first intimately know such a sage, or know intimately about such a sage. One should have Shraddha, faith accompanied by experience; in him to such an extent that thinking about the

sage should fill up the mind. If this happens, it would enable a steady state of mind.

Alternatively, continuing the practice of the sutra 1.35, a time comes when the mind is so involved in the object, that the mind is filled with the object so completely, that one loses the attachment, but remains filled up with the experience. I suppose the words have failed me to express the experience.

To go back to the Sutra, the first term describes the state of Chitta, the mind, Vitaragavishayam वीतरागविषयम्, वीत+राग+विषयम्. Vit वीत is derived the root verb Vi वी which means to go away, disappear, vanish, be lost. Vit means set free, loosed, let go, exempt, freed from, devoid of. Raga राग is derived from root verb Ranj रञ्ज which means to colour an object. Raga means the act of colouring, or getting coloured, getting attached, especially to pleasant sensations.

It is a natural tendency of the Chitta, the mind, to get coloured by various objects, sensed by the organs. Vishayam विषयम् is derived from the root verb shi शि which means to be attentive. The prefix Vi वि here denotes distinction, Vishi विशि to be attentive to a particular object. Vishaya विषय thus means an object of attention, an object of sense, e.g. sound, touch, form, taste and smell. Vishaya विषय is derived from the root verb shi शि which means to be attentive. The prefix Vi वि here denotes distinction, Vishi विशि to be attentive to a particular object. Vishaya विषय thus means an object of attention, an object of sense, e.g. sound, touch, form, taste and smell. Vitaragavishayam means freed from the bondage of getting attached to sense objects.

It would be quite an achievement if one was able to free the mind in such a manner.

स्वप्ननिद्राज्ञानालम्बनं वा॥३८॥

Svapnanidrājñānālabhanam vā||38||

Or (वा) the knowledge (ज्ञान) supported by (आलम्बनं) experiences in dreams (स्वप्न) or the state of dreamless sleep (निद्रा) produces that very Tranquility and calmness of mind ||38||

Recollecting an experience in a dream; experienced in deep sleep, can lead to stilling the mind. However, more often than not, dreams that one has are the eminently forgettable variety.

Let us see it word by word. Swapnanidrajnyanalambanam स्वप्ननिद्राज्ञानालम्बनं, can be divided into स्वप्न+निद्रा+ ज्ञान+ आलम्बनम्. Swapna is derived from root verb Swap स्वप् which means to sleep, to fall asleep. Swapna is noun form, means sleeping or dreaming.

Nitra निद्रा is derived from root verb Draī द्रै which means to sleep. The prefix Ni indicates downwards. Nidrai thus means to fall asleep. Nidra is noun form,

thus means sleep. Two terms meaning sleep are here, as such Swapna here means dreaming. Jnyan ज्ञान means knowledge. Alambanam आलम्बनम् is derived from root verb Lamb लम्ब् which means to hang from, to be supported by. The prefix Aa आ denotes from. Alambanam thus means supported by hanging from.

Swapnanidrajnyanalambanam thus means the mind become steady when supported by knowledge gained in dreams while sleeping. As stated earlier one does not have experience in this regard.

यथाभिमतध्यानाद्वा॥३९॥

Yathābhimatadhyānādvā||39||

Meditation (ध्यानात्) of whatsoever agreeable form (यथाभिमत) also (वा) leads to Tranquility and calmness of mind ||39||

Yatha यथा, means as or in which manner. Abhimata अभिमत is derived from the root verb Man मन् which means to believe or to think. The prefix Abhi अभि denotes repeated application. Abhimata means found strongly acceptable, keeping the objective of the process of Dhyana in view. Acceptable here would mean that particular method of Dhyana, practice of which has brought result of producing a single continuous thread of experience, as a result one has developed belief in that method of Dhyana.

All the methods described in the preceding sutras are methods for steadying and stilling our mind, using the natural tendencies of the mind. Without formally describing them as Dhyana, and thereby scaring us, Sage Patanjali has introduced the essentials of the Practice of Dhyana. The formal definition of the Process of Dhyana is given much later in Vibhutipada.

The processes described here satisfy have all the features of Dhyana. He also says in this sutra, “by Dhyana which will be most acceptable to you” “यथा अभिमत ध्यानात् वा” the mind is to be stilled, patterns removed. The mind will then achieve clarity. When this state is achieved, the natural processes of the mind, the thinking apparatus, of conceptualization, evaluation of alternatives, reasoning, analysis, interpretation will experiencing bliss and a simple feeling of I- exist therefore I-am, without any attachment to anything.

This sutra starts where the earlier sutra (1-20, describing achieving the other state -Asamprajnyata- is described)

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥४०॥

Paramāṇuparamamahattvānto'sya vaśīkārah||40||

(When the other state of perfection in the knowledge and understanding and Asamprajñāta is achieved then) Everything starting from the minutest conceivable particle (परमाणु) up to (अन्तः) infinitely great (परममहत्त्व), is persuaded into (अस्य) subjugation (वशीकारः) ||40||

Let us start with Paramanu परमाणु which is made of Parama परम and Anu अणु. Parama is derived from root verb Pri पृ which means to surpass or excel. Para पर means surpassed, excelled, Param परम is superlative of Para, it means extreme, most distant, whatever word comes after Param, together these give the best of the quality expressed by the second word. Anu अणु, means smallest particle. Paramanu thus means smallest of the small.

Similarly, Paramamahat परममहत्, means infinitely large, largest of the large. The suffix Tva denotes the quality consisting of what precedes Tva. Something similar to English suffix –ness. Paramanutva quality of being smallest of the small and Parammahattva means quality of being largest of the large. The Ant अन्त term indicates from and to. Asya अस्य is genitive of Etat, means – of the earlier referred.

The crucial word is Vashikar वशीकार. The word Vashikar is derived from the root verb Kri कृ which means to do. Vashi वशी which means subduing by charms, derived from root verb Vash वश् meaning to charm, to enchant; in English the word Vassal, overpowered is derived from this very root. Vashikar means mastery, being subdued by persuasive means.

Again, to my mind, mastery or being subdued here is limited to fully understanding, comprehending the nature of smallest of the small and largest of the large, and not control over these things as some people would like to believe. Another meaning of Vashikara here could be the ability of the Sadhaka or mastery over the process of Dhyana where the object of Dhyana ranges between smallest of the small and the largest of the large objects.

When that state beyond that of the perfect knowledge is reached after the dissolution of patterned behaviour of the mind followed by the mind not responding to any internal or external stimulus and coming to a complete halt, it enables the Yogin to completely focus his mind and understand anything starting from the minutest to the biggest. Uppermost limit of understanding is reached.

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः॥४१॥

Kṣīṇavṛtterabhijātasyeva maṇergrahītragrahaṇagrāhyeṣu tatsthatadañjanatā samāpattiḥ||41||

The mind, when the habitual patterned behaviour is minimized, (क्षीणवृत्तेः) behaves like a (इव) spotless transparent, (अभिजातस्य) crystal (मणेः) which assumes the colour (तदञ्जनता) of an object kept adjacent (तत्स्थ) to it (and becomes identical to it), achieves complete identification between the perceiver (ग्रहीतृ), the perception (ग्रहण) and the perceivable (ग्राह्येषु), (leading to) complete engrossment. समापत्तिः||41||

I do not consider myself capable to expand on the concept put forth in this sutra, so the notes are limited to meaning word by word. It is simply the most beautiful expression of what happens when an absolutely clear mind experiences the world, without any bias, any preconceived notion, without any prescription, experience the world as it is, here and now.

Let us start with Kshinavritterabhijatasyev क्षीणवृत्तेरभिजातस्येव, क्षीण+वृत्तेः+ अभिजातस्य+ इव. Kshina क्षीण is derived from root verb Kshi क्षी which means to wane, to decrease, to be diminished. The adjective Kshina means waned, decreased, or diminished. What is diminished is given in the next term Vritteh वृत्तेः which as seen earlier means of the patterned behaviour of the mind, the Chitta. The next part is a simile, with a perfect crystal.

Abhijatasya अभिजातस्य is derived from the root verb Jan जन् which means to be born or produced, to come into existence. The prefix Abhi अभि expresses superiority. Abhijata means superior by birth, without any defects at all. Iv इव is the word expressing the simile. Abhijatasya means of the something which is without any defects. What is that something? It is given in the first term of the Next word.

The next word is Manergrahitrigrahangrahyeshu मणेरग्रहीतृग्रहणग्राह्येषु, मणेः+ ग्रहीतृ+ ग्रहण+ ग्राह्येषु. The adjective Abhijata, without any defects relates to the first term Maneh मणेः. Maneh is genitive of term Mani मणि, which means jewel or crystal. What happens with a flawless crystal?

The answer is given in the next word, Tatsthatatanjanata तत्स्थतदञ्जनात्, तत्+स्थ+तत्+अञ्जनात्. Tat तत् means that. Stha स्थ is from root Stha स्था which means to remain or to stand steady, without moving, Stha स्थ thus means held steady. Tat Stha means held steady near that. Anjanata is derived from root verb Anj अञ्ज which means to apply a pigment, smear with a colour. Anjan means applied colour.

Anjanata means the quality of receiving an applied colour. Putting it together 'Abhijatasya Maneh Tat Stha Tat Anjanata', means ' Like a flawless crystal accepting the colour and become coloured, of an object placed adjacent to it' to such an extent that the crystal merges with the coloured object and it can not be seen separately, as such disappears. What is the result?

Samapatti समापत्तिः is the result. Samapatti समापत्ति is derived from root पद् which means to fall towards, to come towards. The prefixes Sam सम् and Aa आ together denote 'together perfectly'. Samapatti thus means perfectly coinciding together.

What is this flawless crystal being compared with? It is being compared with the 'Kshinvritti Chitta' that is the mind where patterned behaviour has diminished.

What happens with such a mind similar to the flawless crystal? The mind also attains perfectly merging together of some things. What are the things which come perfectly together and merge with each other in case of the mind? The answer is given in the word Grahitrirgrahanagrahyeshu ग्रहीतृग्रहणग्राह्येषु, ग्रहीतृ+ग्रहण+ ग्राह्येषु. All the three terms are from the same root verb, Grah ग्रह् which means to take, to receive, to accept. This verb covers a wide range of activities, like see, hear, smell, taste, and accept after analysis, depending on the context. Grahitri ग्रहीतृ means someone who receives. Grahana ग्रहण means the process of receiving. Grahya ग्राह्य means something which is received.

When the Vrittis of the mind are diminished, the receiver, the process of receiving and the receiver which in this case is the Chitta; the process of receiving, in this case the Pratyaya and the object being perceived coincide together in a perfect manner, It is engrossment where there is complete identity of these three entities, which are, in the normal state, are observed to be quite distinct.

तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः॥४२॥

Tatra Śabdārthajñānavikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ||42||

Then तत्र (when the habitual patterned behaviour of mind is minimized and it achieves complete identification between the perceiver, the perception and the perceivable), the diversity of associations (विकल्पैः) of words (शब्द), their meanings (अर्थ) and the resulting knowledge (ज्ञान) are poured together (सङ्कीर्णा) resulting in pouring forth of new conjectures (सवितर्का) This engrossment (समापत्तिः) is known as Savitarkā Samāpatti ||42||

Tatra तत्र means there, in the state where the receiver, the process of receiving and the object being received have perfectly merged together, state of mind where the patterns have diminished.

Patanjali further classifies the states of the perfect aligning together of the receiver, receiving and the object to be received according to what is the binding factor. The first one is the Savitarka Samapatti सवितर्का समापत्तिः. The word Savitarka is derived from the root verb Tark तर्क् which means to conjecture, guess, suspect, make a guess, infer. The prefix Vi वि denotes distinction. Vitarka thus means a distinct conjecture or reasoning. The prefix Sa स denotes accompanied by. Savitarka सवितर्का, means alignment accompanied by distinct conjecture and reasoning.

Savitarka Samapatti thus means perfect coinciding together of the Chitta with the object of experience held together and accompanied by distinct conjecture and reasoning.

How does this happen? The answer is in the preceding two words, Shabdarthajnyanvikalpaih Samkirna शब्दार्थज्ञानविकल्पैः सङ्कीर्णा. Shabda शब्द means sound or a word signifying or describing an object. Artha अर्थ is derived from the root verb Artha अर्थ which means to strive to obtain, the noun form Artha अर्थ means purpose, motive, meaning. Jnyana ज्ञान is derived from root verb Jnya ज्ञा which means to know or to understand. Jnyana means knowledge, understanding. Vikalpaih विकल्पैः is instrumental case of Vikalpa विकल्प, derived from the root verb Klrip कृप which means to design, to invent, to adapt, to imagine. The prefix Vi denotes distinction. Vikalpa means conceptualisation, alternative.

Samkirna सङ्कीर्ण is derived from the root verb Kri कृ which means to do, to act. The prefix Sam सम् denotes together. Samkirna means mixed together, interspersed with. What is it interspersed with? The answer is the previous word, Shabdarthajnyanvikalpaih शब्दार्थज्ञानविकल्पैः.

Putting everything together; In that state described in the previous Sutra, Savitarka Samapatti, perfect coincidence of the receiver with the received takes place, held together and accompanied by distinct conjectures and reasoning expressed and interspersed by words signifying or describing an object, purpose for using the words, knowledge contained in the words and conceptualisation.

Imagine looking at the world with clear eyes, hearing sounds, clearly as if it is a new world, not caring for what has happened in the past, nor being bothered by the worry of what is going to happen the next moment, enjoying the present, being fully involved in the present, fully alert, finding new meanings in the same old words, finding new linkages, based on the present experience and nothing else.

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का॥४३॥

Smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā
nirvitarkā||43||

After this stage, when the memory (स्मृति) is completely purified of the residual impressions, activators, and traits (परिशुद्धौ), and the mind is, as it were (इव), devoid (शून्य) of its own nature (स्वरूप), only (मात्र) the object of meditation (अर्थ) shines forth (निर्भासा) beyond any conjectures (निर्वितर्का). ||43||

Let us start with the first word Smritiparishuddhau स्मृतिपरिशुद्धौ. It is locative form of Smritiparishuddhi स्मृतिपरिशुद्धि. Smriti स्मृति is derived from the root verb

Smri स्मृ which means to remember or to recollect. Smriti means remembrance, memory, reminiscence, or recollection.

Parishuddhi is derived from the root verb Shudh शुध् which means to be or become pure, be purified, be cleared, be cleansed. The prefix Pari परि indicates in detail, paying full attention to, completely. Smritiparishuddhi thus means the process of complete purification, cleaning of remembrance, memory, reminiscence, or recollection

Human memory as stated earlier consists of factual, observed data, information on one level and the feelings, impressions, beliefs, opinions generated on the other level. To my mind, the first part contributes to the knowledge while the second part contributes to the patterning of the mind.

One way of looking at the 'Purification of memory' स्मृतिपरिशुद्धि would be to see it as letting go of the second part. If one is able to do that, the present experience will fill-up the mind so completely, it would be as if the awareness of the present moment alone, whatever one is doing, lights up the mind completely and it is as if nothing else remains. The Sutra continues with Swarupshunyevarthamatranirbhasa स्वरूपशून्येवार्थमात्रनिर्भासा describing what happens in the where memory is completely purified.

Swarupshunyevarthamatranirbhasa स्वरूपशून्येवार्थमात्रनिर्भासा describes the Samapatti. Swarup स्वरूप, means own form. What does this own form relate to? The Chitta, the mind is the answer. Shoonya शून्या, means empty. Iva इव, means, as if, not really.

The word Arthamatranirbhasam अर्थमात्रनिर्भासा is a combination of two words Arthamatra and Nirbhasa. The word Artha अर्थ is derived from the root verb Artha अर्थ which means to strive to obtain, the noun form means purpose, motive, meaning. The second part Matra मात्र is derived from the root verb Ma मा which means to measure, Matra means a measure, English word meter has same root. Anything+ Matra means a specific quantity with the upper limit not more than anything; quantity limited to the first term of combination with Matra.

Arthmatra means Purpose alone and nothing else. Nirbhasa निर्भासा is derived from the root verb Nirbhas निर्भास which means to be bright or luminous, the adjective Nirbhasa means lighted, luster, brightness, brilliance. Arthamatranirbhasa thus means the purpose of the Dhyana alone and nothing else illuminates the mind.

The next word describes this type of Samapatti, Nirvitarka The word Nirvitarka is derived from the root verb Tark तर्क् which means to conjecture, guess, suspect, make a guess, infer. The prefix Vi वि denotes distinction. Vitarka thus means a distinct conjecture or reasoning. The prefix Nir निर् denotes beyond. Nirvitarka निर्वितर्का, means, beyond distinct conjecture and reasoning.

Nirvitarka Samapatti thus means perfect coinciding together of the Chitta with the object of experience beyond the state accompanied by conjecture and reasoning.

Putting it together, Such a state, where, as a result of complete purification of the memory; the mind becomes as if completely emptied of its own form and the purpose of the Dhyana alone and nothing else illuminates the mind, is called the Nirvitarka Samapatti, the perfect coinciding together of the Chitta with the object of experience beyond the state held together and accompanied by conjecture and reasoning.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता॥४४॥

Etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhyātā||44||

Engrossments known as The Savicārā, with thoughts (सविचारा) and (ca) Nirvicārā, beyond thoughts (निर्विचारा), whose objects (विषया) are subtle (सूक्ष्म), are explained (व्याख्याता) by similar means (एव) to the previous one (एतया) ||44||

Patanjali further describes the process of perfect holding together of the object and the Chitta, Samapatti, when the objects being held is subtle, Sukshma.

Etaya एतया means the previous one, Eva एव means similar to. Savichara सविचारा is derived from the root verb Char चर् means to engage in, to be occupied with, to obtain knowledge about. The prefix Vi denotes distinction. Vichar विचर् means to reflect, consider, deliberate, ponder, to examine, investigate, ascertain.

The prefix Sa स denotes accompanied by Thus Savichara सविचारा means accompanied by intense reflection, pondering, thinking and examination. The prefix Nir निर् denotes beyond, Nirvichara निर्विचारा means the state beyond intense reflection, pondering, thinking and examination. What do these states relate to? Or rather what is the object of Dhyana here?

The answer is given in the next word, Sukshmaavishaya, सूक्ष्मविषया. The term Sukshma सूक्ष्म is derived from root Such शुच् which means to clean, to refine. Sukshma means refined, minute, atomic, subtle. Vishaya विषय means object. Sukshmaavishaya सूक्ष्मविषया is feminine adjective, which means with a subtle or minute object.

Vyakhyata व्याख्याता is derived from root verb Khya ख्या which means to know, to understand. The prefix Aa आ denotes from and Vi वि denotes distinctly. Thus Vyakhya व्याख्या means definition. Vyakhyata means defined described.

Putting it together, in a similar manner, the perfect coincidences of the Chitta and the subtle or minute objects of Dhyana lead to first Samapatti accompanied by intense reflection, pondering, thinking and examination, Savichara Samapatti and later when the memory is completely purified of feelings, impressions, beliefs, opinions generated lead to Samapatti beyond intense reflection, pondering, thinking and examination, Nirvichara Samapatti

When the object of concentration is subtle, similar processes take place, leading to conceptual clarity of the highest order. As it happens, the clarity enables complete closing down of thought processes, since they are no more required.

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम्॥४५॥

Sūkṣmaviṣayatvaṁ cālīṅgaparyavasānam||45||

And (च) progressively the subtle (सूक्ष्म) nature of the object (विषयत्वम्) of engrossment culminates (पर्यवसानम्) in the undistinguished nature (अलिङ्ग) ||45||

What happens as the object of Dhyana becomes subtler and subtler is given here. The first term is Sukshnavishayatvam सूक्ष्मविषयत्वं, the quality of the objects being subtler and subtler. What does this process lead to?

This is given in the next term Alingpayavasanam अलिङ्गपर्यवसानम्. Alinga अलिङ्ग is derived from Linga लिङ्ग, which means mark of distinction. The prefix A अ denotes absence, Alinga is non-distinguished nature itself. Paryavasanam is derived from the root verb So सो which means to cause to be completed or to bring to and end. The prefix Pari परि indicates in detail, paying full attention to, completely. Ava अव denotes downwards. Paryavasanam means bringing to a unique conclusion, unique end.

In the engrossment on subtle objects, as the objects become finer and finer, at some stage the focus ultimately shifts to the undistinguished nature, the world ground itself.

ता एव सबीजः समाधिः॥४६॥

Tā eva sabījaḥ samādhiḥ||46||

As the object of engrossment thus becomes finer and finer ending in undistinguished nature that (ता) is only (एव) engrossment with support (सबीजः समाधिः) ||46||

This state and nothing but this state deserves to be called Samadhi, everything coming together, one becoming one with the world.

Patanjali is describing here the word Samadhi first time in the sutras. Samadhi is derived from the root verb Dha धा which means to hold, to fix upon, direct

towards to fix or direct the mind. The prefix Aa आ denotes from all sides. The first prefix Sam denotes coming together, collecting together, completeness, perfection.

Samadhi thus means, by use of simple grammar, perfectly holding the Chitta together into the subtlest of the subtle object, the undistinguished nature itself, Chitta perfectly merging with the undistinguished nature itself. Everything in the world becomes the focus of awareness.

We had skipped the previous word, Sabeeja सबीज. Let us see what it means. Sabeeja is derived from the root verb Jan जन् which means to be born. The prefix Bi बी is changed form of prefix Vi वी, which means distinctly. Bija is thus source from which something is born, the Bija means seed, something from which a particular animal or plant grows up, something which contains a complete map of what is to grow, if DNA was to be given a Sanskrit term it will be Bija. Bija also denotes the primary cause.

The Samadhi is described as Sabija, the prefix Sa स denotes with or accompanied by. Sabija means with a source, accompanied by a primary cause. Sabija Samadhi means perfectly holding the Chitta together into the subtlest of the subtle object, the undistinguished nature itself, Chitta perfectly merging with the undistinguished nature itself, the object of the Samadhi providing the primary cause for the perfect holding of the Chitta.

In other words, the awareness, accompanied by complete conceptual clarity covers the entire world; the why's and whatfor's vanish, the thinking as we know stops because there is no further need for it as everything is clear and understood.

निर्विचारवैशारद्येऽध्यात्मप्रसादः॥४७॥

Nirvicāravaiśāradye'dhyātmaprasādah||47||

On getting skill or proficiency (वैशारद्ये), in achieving a state of mind beyond thoughts (निर्विचार), purity and lucidity (प्रसादः) in the inner instruments of Intellect-- (अध्यात्म) is developed ||47||

The experience of absolute clarity, leaving the thinking processes behind, repeats itself, becoming a natural state of mind. As the thoughts cease, mind achieves a state beyond thoughts, awareness assumes clarity, purity and lucidity like never before.

The word Nivicharavaisharadyeadhyatmaprasadah निर्विचारवैशारद्येऽध्यात्मप्रसादः consists of निर्विचार+ वैशारद्ये+ अध्यात्म+ प्रसादः.

Let us start with the first term Nirvichara निर्विचार. Nirvichara is to be seen as some stage beyond Savichara. Savichara सविचारा is derived from the root verb Char चर् means to engage in, to be occupied with, to obtain knowledge

about. The prefix Vi denotes distinction. Vichar विचर् means to reflect, consider, deliberate, ponder, to examine, investigate, ascertain. The prefix Sa स denotes accompanied by. Thus Savichara सविचारा, means accompanied by intense reflection, pondering, thinking and examination.

The prefix Nir निर् denotes beyond, Nirvichara निर्विचारा means the state beyond intense reflection, pondering, thinking and examination.

In other words, the awareness, when accompanied by complete conceptual clarity covers the entire world; the why's and whatfor's vanish, the thinking as we know stops because there is no further need for it as everything is clear and understood. That is Nirvichara.

Viasharadya वैशारद्य is the quality of being a Visharad विशारद, which is derived from root verb Vish विश् which means to pervade, to come into possession of, Visharad means skilled in, expert. Vaisharadya is expertise or skill of the highest order. Vaisharadye वैशारद्ये is locative of Vaisharadya, which means from the skill of the highest order. What skill we are talking about?

As a result of the development of the skill of being Nirvichara, the skill of going beyond the thoughts, complete conceptual clarity covers the entire world; the why's and whatfor's vanish, the thinking as we know stops because there is no further need for it as everything is clear and understood. That is Nirvichara Vaisharadya.

What happens when one accomplishes this highest skill? The result is Adhyatmaprasad अध्यात्मप्रसादः, अध्यात्म+ प्रसादः. The word Adhyatma is derived from Atman आत्मन् which means the principle of life and sensation in everyone. The prefix Adhi अधि denotes concerning. The word Prasada प्रसाद is derived from the root verb Sad सद् which means to settle down, The prefix Pra denotes before or in advance. Prasad प्रसद् means to settle down, become clear.

Prasada means absolute clarity. Adhyatmaprasad अध्यात्मप्रसादः means absolute clarity concerning the principle of life and sensation in everyone.

To put it together, On achieving the highest skill of Nirvichara, the skill of going beyond the thoughts, complete conceptual clarity covers the entire world; the why's and whatfor's vanish, the thinking as we know stops because there is no further need for it as everything is clear and understood; absolute clarity concerning the principle of life and sensation in everyone is achieved.

ऋतम्भरा तत्र प्रज्ञा॥४८॥

Ṛtambharā tatra prajñā||48||

On attaining the proficiency in achieving a state of mind beyond thoughts (तत्र) the wisdom (प्रज्ञा) fills up (भरा) with the divine truth (ऋतम्) ||48||

Prajnya प्रज्ञा is derived from the root verb Jnya ज्ञा which means to know, in fact know has Jnya as the root. The prefix Pra प्र denotes intenseness, Prajnya प्रज्ञा means to know intensely to understand thoroughly. Prajnya noun means, ability to know intensely or to understand comprehensively.

Tatra तत्र means there, in the state when one has received the Adhyatmaprasada, the absolute clarity concerning the principle of life and sensation in everyone. What happens? The Prajnya, the ability of comprehensive understanding, is further refined.

The word ऋत Rit, has given the word right to the English language, though the meaning of ऋत goes beyond right, it means right then, right now, right forever. The perfection in the process of gaining knowledge, the extreme proficiency ensures that the ability of understanding is full of ऋत, perennially right.

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात्॥४९॥

Śrutānumānaprajñābhyāmanyaviṣayā viśeṣārthatvāt||49||

This is different from the wisdom gained from (प्रज्ञाभ्याम्) others and scriptures (श्रुत) or from inference (अनुमान), because it relates to an altogether different way of perceiving the object (अन्यविषया) and ability to bring forth unique characteristics (विशेष) (अर्थत्वात्) of objects ||49||

Let us start from the last word, Vishesharthatvat विशेषार्थत्वात्, विशेष+ अर्थत्वात्. The word Vishesha विशेष is derived for the verb Vishish विशिष् which means to distinguish, to be better than or more excellent than something. Vishesha means the act of distinguishing or discriminating.

The word Artha अर्थ is derived from the root verb Artha अर्थ which means to strive to obtain, the noun form means purpose, motive, meaning. The word Arthatva, अर्थत्व means having a particular purpose. Arthatvat, अर्थत्वात् means as a result of having a particular purpose. The purpose is described as Vishesha, which means distinct. Vishesharthatvat, विशेषार्थत्वात् means as a result of having a distinguished purpose.

What is this distinguished purpose? The answer is in the previous sutra. This wisdom, ability of understanding is unique, totally different from what one has learnt so far, since the method involved in perceiving the object is altogether different. We talk of lateral thinking, out of box thinking. This is on the same lines, the scale and magnitude is altogether different. When this happens there is nothing further to know, to understand; in fact the need to know itself vanishes here.

What is the result of the Ritambhara Prajnya having distinct purpose? The answer is in the first two words, Shrutanumanprajnyabhyamanyavishaya श्रुतानुमानप्रज्ञाभ्यामन्यविषया, श्रुत+ अनुमान+ प्रज्ञाभ्याम्+ अन्यविषया. Let us start with Shruta श्रुत, the word is derived from the root verb Shru श्रु which means to listen, to pay attention. Shruta means heard, received from someone else, and received especially by studying the scriptures.

Shrutaprajnya श्रुतप्रज्ञा means ability to understand based on what is heard, received from others and what has been received as a result of the study of scriptures.

The word Anumana अनुमान is derived from the root verb Ma मा which means to measure; the prefix Anu अनु denotes 'following, according to'. Anumana therefore means following a standard. Thus, when a logical inference; based on what one already knows is used as a benchmark for the present experience it is अनुमान. Anumanaprajnya अनुमानप्रज्ञा means the ability to comprehensively understand; based on a logical inference from what one already knows.

The next term is Anyavishaya अन्यविषया. Anya अन्य means other than, different from. Vishaya विषया is adjective from the word Vishaya विषय. Vishaya विषय is derived from the root verb shi शि which means to be attentive. The prefix Vi वि here denotes distinction, Vishi विशि to be attentive to a particular object. Vishaya विषय thus means an object of attention, an object of sense, e.g. sound, touch, form, taste and smell. Anyavishaya अन्यविषया thus means having completely different object of attention.

Shrutanumanprajnyabhyamanyavishaya श्रुतानुमानप्रज्ञाभ्यामन्यविषया which describes the Ritambhara Prajnya, thus means this ability to comprehensively understand; completely different from both the abilities to understand, one based on what is heard, received from others and what has been received as a result of the study of scriptures and the other based on a logical inference from what one already knows, since they have completely different objects of attention.

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी॥५०॥

Tajjah saṁskāro'nyasaṁskārapratibandhī||50||

The latent activating impression (संस्कारः) born (जः) of that wisdom filled with divine truth (तत्) binds and stops (प्रतिबन्धी) the other (अन्य) residual latent activating impressions (संस्कारः) ||50||

Tajjah तज्जः consists of two terms Tat तत् and Jah जः. Tat means that. Jah जः is derived from the root Jan जन् which means to be born, Jah means born, Tajjah means born out of that. What is the origin? Ritambhara Prajnya referred previously is the origin.

What is born out of application of this gnosis? A Samskara is born. The Word Samskara संस्कार is derived from the root verb Kri कृ which means to act, to do, to perform. The prefix Sam सम् denotes coming together, collecting together, completeness, perfection. The letter S स been added to distinguish between संस्कृ and संकृ, which have different meanings. Samskara thus means collected recordings of past actions and thoughts, of whatever one felt, in the Chitta, the mind.

In this case the recording of the application of the Ritambhara Prajnya, this wisdom, ability of understanding, the gnosis is unique, totally different from what one has learnt so far, since the method involved in perceiving the object is altogether different. We talk of lateral thinking, out of box thinking. This is on the same lines, the scale and magnitude is altogether different. When this happens there is nothing further to know, to understand; in fact the need to know itself vanishes here. The box itself vanishes here.

What does this Samskara do? The last word in the Sutra Anyasamskarapratibandhi अन्यसंस्कारप्रतिबन्धी, is the answer. Anya means other Samskara means recordings, mental constructs that we carry, Pratibandhi is derived from the root verb Bandh बन्ध् which means to hold, to bind. The prefix Prati प्रति denotes opposition. Pratibandhi thus means one that removes the bindings. Anyasamskarapratibandhi अन्यसंस्कारप्रतिबन्धी thus means one that removes the bindings of all the other previous Samskaras.

As the rising sun makes all the stars in the sky vanish one by one, the brilliant impression of this clarity, purity and lucidity overwhelm all the earlier impressions, luggage carried for a long time. No more luggage.

तस्यापि निरोधे सर्वनिरोधान्निर्बीज समाधिः॥५१॥

Tasyāpi nirodhe sarvanirodhānnirvījaḥ samādhiḥ||51||

On dissolution (निरोधे) of even (अपि) those (तस्य) latent impressions born of the wisdom filled with divine truth, every Vritti, habitual pattern and impression in the mind, without exception is dissolved (सर्वनिरोधात्) and the perfect concentration without support (निर्बीजः समाधिः) happens ||51||

As we have seen in the last Sutra, the Samskara generated by the experience of the Ritambhara Prajnya, ऋतम्भरा प्रज्ञा, the perfection in the process of gaining knowledge, the extreme proficiency which ensures that the ability of understanding is full of ऋत, perennially right, removes the bindings of all the other previous Samskaras.

This is the highest pinnacle of the knowledge and understanding achievable by any human being. At this stage all the thought constructs, patterns, described in the Sutras previously as Vrittis, Samskaras vanish as a result of this new illuminating impression generated in the mind, the Chitta, by this divine ability and no other impression but this impression occupies the mind.

Since this new impression is also a thought construct, this too needs to be dissolved to achieve Yoga, the complete dissolution of the patterns of the mind, the Chitta, so that the perceiver within can abide in his own form.

So we come to this last Sutra of the Samadhi Pada. It starts with Tasyapi तस्यापि, तस्य+अपि. Tasya means of that. That here refers to the impression, the Samskara generated by the application of the Ritambhara Prajnya. Api अपि means even in respect of whatever term precedes Api. Tasyapi means even in respect of the new impression described in the previous Sutra.

The next word is Nirodhe निरोधे. The word Nirodha निरोध derives from root verb Rudh, रुध्; to which prefix Ni नि is added. Rudh means to be stopped, to stop, to bring to an end. Prefix Ni indicates movement in downward direction. Nirodha means dissolution. Nirodhe means after the dissolution. What happens? The next term gives the answer, Sarvanirodhat सर्वनिरोधात्. Sarva सर्व means all, every Vritti. Nirodhat, निरोधात् means as a result of the dissolution of. What happens?

The answer is Nirbija Samadhi निर्बीज समाधिः. The word Nirbija निर्बीज is derived from the root verb Jan जन् means to be born. The prefix Vi (which is converted to Bi here) denotes distinctly. Bija means something from which something else is born, a seed, origin. The prefix Nir निर् denotes negative. Nirbija निर्बीज means that state from which nothing is originated. The Word Samadhi is derived from the root verb Dha धा which means to hold, the prefixes Sam सम् and Aa आ together denote 'coming together perfectly'. Samadhi thus means holding together perfectly. What are we relating to?

Chitta, the mind is being related. What is being perfectly held together? The processes of the mind are being perfectly held together. Samadhi thus means perfect absorption of thought into the one object of meditation, the Dhyana.

Nirbija Samadhi thus means that process of perfect holding together of the mind, the Chitta, without any support of a thought construct, which might break the holding, thus with no seeds of future Vrittis. Complete freedom.

The all inclusive awareness causes every Vritti, habitual pattern and impression in the mind, without exception to be dissolved and in the end, or in the new beginning as one sees it, dissolves itself.

पातञ्जलयोगसूत्राणि

द्वितीयपादः साधनापादः

Second Section: On practice

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः॥ १ ॥

Tapahṣvādhyāyeśvarapraṇidhānāni kriyāyogaḥ||1||

Removal of self-destructive behaviour from oneself (तपः), study to understand oneself better (स्वाध्यायः) total surrender to (प्रणिधानानि) the highest self (ईश्वर) (residing in oneself) constitute yoga of action (क्रियायोगः)||1||

With this Sutra begins the second chapter of the Sutras titled as Sadhanapada, the chapter relating to the practices for achievement of Yoga.

The word तपः Tapah is derived from the root verb तप् Tap, which means to heat, literally. Heating is a process commonly utilised to remove impurities. In case of mind, impurities are all the behaviour patterns which are self destructive. Removal of all such destructive behaviour patterns, to my mind is Tapah, तपः.

The word स्वाध्याय Swadhyay is from root verb adhee अधी which means to study. स्व Swa means self; Swadhyay therefore means study of self to understand oneself better.

Let us start with Ishvara ईश्वर. Ishvara is derived from the root Ish ईश् which means to own, possess; to belong to; to dispose of, be valid or powerful, to be master of. Ish the noun form means master, lord, the supreme spirit. The suffix Var वर which denotes the best, seniormost, Ishvara thus means the supreme lord of everything.

The concept of Ishwara ईश्वर as envisaged by Patanjali is different from the common concept of God. The word pranidhana प्रणिधान literally means to place something near to. Ishwarpranidhan ईश्वरप्रणिधान literally means placing oneself as close as possible to the Ishwara, submitting oneself completely to Ishwara. If the Ishwara is what is defined by Patanjali, this is the most easy action, or most difficult. One has to decide.

These three constitute the yoga of action Kriyayoga क्रियायोगः. The word Kriya क्रिया is derived from the root verb Kri कृ which means to do or to act. Kriya means doing or action. It needs to be kept in mind that the Kriya, action, refers to willful action, action initiated with an intention in the mind. The intention here is to achieve Yoga. The definition of Yoga has been given in Sutra 1.2 as 'Yoga (योग) is the dissolution (निरोधः) of the habits, the patterned behaviour (वृत्ति) of mind (चित्त)'.

All that follows as the Kriyayoga is aimed at achieving the complete dissolution of the fixed patterns, thought constructs in the mind, As a result the basic processes of the mind relate to here and now and not to the past.

समाधिभावनार्थः क्लेशतनूकरणार्थश्च॥२॥

Samādhībhāvanārthaḥ kleśatanūkaṛaṇārthaśca||2||

This practice facilitates (अर्थ) moving towards (भावना) Samādhi or Perfect Concentration (समाधि) and (च) also facilitates (अर्थ) reduction of (तनूकरण) klesas, the causes of suffering (क्लेश) ||2||

The two purposes of the Kriyayoga are stated in this Sutra.

Let us start with the first word Samadhibhavanartha समाधिभावनार्थः, समाधि+ भावना+ अर्थ. The Word Samadhi समाधि is derived from the root verb Dha धा which means to hold, the prefixes Sam सम् and Aa आ together denote 'coming together perfectly'. Samadhi thus means holding together perfectly. What are we relating to? Chitta, the mind is being related. What is being perfectly held together? The processes of the mind are being perfectly held together. Samadhi thus means perfect absorption of thought into the one object, so that the object fills up the mind completely.

The word Bhavana भावना is derived from the root verb Bhu, भू which means to become. Bhavana is causative from this verb, it means causing to become, imagining, and contemplating. The word Artha अर्थ is derived from the root verb Artha अर्थ which means to strive to obtain, the noun form means purpose, motive, meaning. Putting together, one purpose of the Kriyayoga, Yoga of willful action is causing the Samadhi state to happen, facilitating to reach Samadhi.

The Second word of the Sutra is Kleshatanukaranarthascha क्लेशतनूकरणार्थश्च, क्लेश+ तनूकरण+ अर्थ+ च. The word Klesha is derived from the root verb Klish क्लिश् which means to torment, to cause pain. Klesha means cause of pain, torment, or affliction. The point to be noted here is 'cause of pain' and not pain per-se. Klesha refers to the cause of mental torment, pain, affliction, cause being something recorded earlier in the mind.

Tanukarana तनूकरण is derived from the verb Tanukri तनूकृ, which is a verb created from the word Tanu तनू which means small in size. By adding Kri कृ which means to do, the verb Tanukri is created, which means reduce in size, magnitude. Tanukarana thus means reduction in magnitude. Kleshatanukarana means reduction in magnitude of the Kleshas, the pain and the torment caused by recordings of the previous experience in the mind.

This yoga of action makes us inclined towards Samadhi, and minimize the causes of suffering; making them ineffective. Kriyayoga indicates an active

approach towards liberation, out of our own volition; we undertake the practices of Kriyayoga. The driving force is our will, at least initially.

Since Samadhi has been described and defined in detail in the first chapter, Patanjali now starts defining and describing the concept of Klesha, the cause of human suffering, sorrow. Suffer we all do, very few bother to know why, and still fewer initiate efforts to get rid of the suffering.

अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः॥३॥

Avidyāsmītārāgadveṣābhiniveśāḥ pañca kleśāḥ||3||

Wrong notion about reality (अविद्या), identifying the mind-body complex with the self (अस्मिता), attachment (रागः), aversion (द्वेषः) and desperation for continued existence (अभिनिवेशः) are the five (पञ्च) causes of suffering (क्लेशः) ||3||

Patanjali categorizes the causes of suffering in five classes. It will be observed that any of the suffering and sorrow of anyone are direct result of one or more of these classes of Kleshas.

The first word gives the five classes of Klesha Avidyasmitaragadveshabhinivesha अविद्यास्मितारागद्वेषाभिनिवेशाः, अविद्या+ अस्मिता+ रागः+ द्वेषः+ अभिनिवेशाः. The word Avidya अविद्या is derived from the root verb Vid विद् which means to perceive, understand, know, or learn. Vidya विद्या, the noun form means something that is learnt, knowledge. The prefix A अ denotes negative or the opposite. Thus Avidya means wrong knowledge, something that is learnt which is wrong. Avidya does not mean absence of knowledge but means wrong knowledge.

Asmita अस्मिता is derived from the verb form Asmi अस्मि, from root As अस्, to exist, I am. Asmita is abstract noun formed from Asmi अस्मि I am, translated as I-amness, property which distinguishes individuals from each other. This could be a wrong notion or a correct notion depending on what one starts with. Here the wrong notion is being described, details given in the Sutra which follow.

Raga रागः is derived from root verb Ranj रञ्ज which means to colour an object. Raga means the act of colouring, or getting coloured, getting attached, especially to pleasant sensations. It is a natural tendency of the Chitta, the mind, to get coloured by various objects, sensed by the organs.

Dvesha द्वेषः is derived from the root verb Dvish द्विष् which means to hate or to dislike, to be hostile. Dvesha means hatred, hostility.

Abhinivesha अभिनिवेशः is derived from the root verb Vish विश् which means to pervade; to sit or settle down on. The prefix Ni नि denotes downwards. The prefix Abhi अभि denotes repeated application, happening again and again, continuity. Abhinivesha means attachment to continue in the present state, desire for continued existence.

The definitions of the five classes follow.

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम्॥४॥

Avidyā kṣetramuttareṣāṃ prasuptatanuvicchinnotārāṇām||4||

Wrong notion about reality (अविद्या) is the breeding ground (क्षेत्रम्) for the remaining four causes of suffering (उत्तरेषां) irrespective of their being dormant (प्रसुप्त), attenuated (तनु), interrupted (विच्छिन्नः) or active (उदाराणाम्) ||4||

The first word Avidya, as we know, means wrong knowledge, something learnt that is wrong. Kshetramuttaresham क्षेत्रमुत्तरेषाम्, consists of two terms क्षेत्रम्+ उत्तरेषाम्. The word Kshetram क्षेत्रम् is derived from the root verb Kshi क्षि which means to abide, stay, dwell, reside, or to inhabit. Kshetram means the place of dwelling, region of inhabitation.

The word Uttareham उत्तरेषाम् is derived from the word Uttar उत्तर which means following or subsequent. Putting it together, the wrong knowledge is the dwelling place or breeding ground of the Kleshas which follow Avidya in the previous Sutra

The stages in which the cause of suffering Klesha could be found is given in the remaining part of the Sutra. The Klesha could be Prasupt प्रसुप्त, which is derived from the root verb Swap स्वप् which means to sleep, the prefix Pra denotes intense. Prasupta thus means in deep sleep, dormant. Tanu तनु means reduced in size, minimized.

Vicchinna विच्छिन्नः is derived from the root verb Cchid छिद् which means to divide into pieces. The prefix Vi वि denotes distinctly. Vicchinna विच्छिन्नः means cut into pieces, interrupted. Udaranam उदाराणाम् is derived from the root verb Ri ऋ which means to rise. The prefix Ud उद् denotes upwards, Uda means increasing in magnitude, manifest.

Putting it together, Kleshas of the four types succeeding Avidya, irrespective of their intensity and effect, originate in the Avidya wrong understanding of reality by us.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या॥५॥

Anityāśuciduḥkhānātmasu nityaśucisukhātmakhyātiravidyā||5||

Wrong notion about reality (अविद्या) is to recognize (ख्यातिः) what is not everlasting (अनित्य) as everlasting (नित्य), what is not pure (अशुचि), as pure (शुचि) what is pain (दुःख) as pleasure (सुख) and what is not-Self (अनात्मसु) as the Self (आत्मन्) ||5||

To further clarify the concept of Avidya, wrong knowledge, Patanjali gives examples in this Sutra, examples of what is misunderstood as what are given. The first word gives the realities, the second gives mistaken notions.

The realities are Anityashuchidukhahnatmasu अनित्याशुचिदुःखानात्मसु, अनित्य+ अशुचि+ दुःख+ अनात्मसु. The last term ends is locative, meaning that the non-realities are perceived in these realities. Each of the term in the second word needs to be linked to corresponding reality given in the first term.

The second word is Nityashuchisukhatmakhyatiravidya नित्यशुचिसुखात्मख्यातिरविद्या, नित्य+ शुचि+ सुख+ आत्मख्यातिः+अविद्या.

Let us see what is mistaken in what. अनित्ये नित्यख्यातिः, the Nitya, the everlasting is perceived in the Anitya, non-everlasting. अशुचौ शुचिख्यातिः, the Suchi, the pure is perceived in the Asuchi, the impure. दुःखे सुखख्यातिः, the Sukha, joy is perceived in the Dukkha, the painful. Above all अनात्मनि आत्मख्यातिः, the Atma, the self is perceived in the Anatma, what is not self, this is surely wrong notion of reality.

The clarity and comprehensive nature of this sutra stop all notes and comments in their track.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता॥६॥

Dṛgdarśanaśaktyorekātmatevāsmitā||6||

Asmita (अस्मिता) is recognizing as if (इव) the power of the Seer (दृक्) is one and the same (एकात्मता) as the power (शक्तेः) of the seen (दर्शन). This leads to identification of mind and body with the self (अस्मिता) ||6||

The word Shaktyoh (शक्त्योः) means really "of the two powers". It is translated in two singulars for the sake of convenience. The Drish दृश्, the Seer is the life giving principle within each one of us. The Power of the Seer to see, to experience is infinite.

The Darshan दर्शन, the seeing, the process, on the other hand, takes place in the Seen; which includes everything other than the Seer within. This includes

everything starting from buddhi or the intelligence, the Chitta or the mind, the human body and the whole world outside. The power of the Seen is to give experience.

We tend to identify the power of the Seer within with the power of the mind and the body to see and to experience. This wrong notion is defined as Asmita. Two things need to be kept in mind, the use of the word iva इव which means 'as if'. We do not completely take the two powers to be the same. Somewhere, deep within us the doubt, whether these are the same, is there; based on some experience in our past.

We are not completely lost; each one of us can keep a hope of being liberated, if not now, later. Secondly, we tend to identify, albeit with hesitation, the 'power' of the Seer with the 'power' of the Seen, and not these entities, which are clearly different. The Experiences take place and are recorded in the Seen, since the Seer has no recording facility.

सुखानुशयी रागः॥७॥

Sukhānuśayī rāgaḥ||7||

Attachment (रागः) coexists with (अनुशयी) Pleasure (सुखः)

The Raga राग is derived from the verb Ranj रञ्ज् which means to colour, Raga is ability to colour, attachment, affection, attraction. The word Anushayi is derived from the root verb Shi शि which means to lie down, the prefix Anu अनु denotes closeness. Anushi means closely adhere to. Anushayi means closely adhering to. The attraction, attachment closely adheres to pleasure.

We are attracted towards various objects, starting from our intelligence, our body, and various objects of experience. When we are able to get and enjoy any of these, it leads to pleasure. This leads to attachment. On the contrary, when we are not able to get and to enjoy any of these, it leads to displeasure or pain.

दुःखानुशयी द्वेषः॥८॥

Duḥkhānuśayī dveṣaḥ||8||

Aversion (द्वेषः) coexists with (अनुशयी) pain or sorrow (दुःखः); ||8||

The word Dvesha द्वेष derived from the root verb Dvish द्विष् which means to hate or to dislike, to be hostile. Dvesha means aversion, hatred, hostility. The aversion, hatred, hostility closely adhere to experience of pain.

When we lose or do not get what attracts us, it leads to sorrow and pain. The experience of pain leads to aversion or abhorrence. The pleasure and pain are thus inevitably linked together. When we realize that both belong to the Seen, and the pain or pleasure that we feel is due to our wrongly identifying with the life principle within us, which is distinct from the mind-body complex,

the experience itself gets externalised. When this happens, when the avidya is gone, there is no pain, no sorrow.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः॥९॥

Svarasavāhī viduṣo'pi tathārūḍho'bhiniveśaḥ||9||

The instinctive (स्वरसवाही), desperation for continued existence (अभिनिवेशः) is well established (आरूढः) even (अपि) in the wise (विदुषः); in the same manner (as others) (तथा) ||9||

The word Swaraswahi स्वरसवाही consists of Swa स्व, Rasa रस, Vahi वाही. Vahi is derived from the root verb Vah वह् which means to carry, Vahi is something that carries. Rasa is the essence of anything. Swa means own, Swarasavahi means carried forward as the essential nature, instinctive.

The word Viduh विदुः is derived from the root verb Vid विद् which means to learn, to know. Viduh is someone who is learned, knowledgeable. Api अपि means also. The word Arudhah आरूढः is derived from the root verb Ruh रुह् which means to rise or to mount. The prefix Aa आ denotes location. Arudha means mounted on.

Abhinivesha अभिनिवेशः is derived from the root verb Vish विश् which means to pervade; to sit or settle down on. The prefix Ni नि denotes downwards. The prefix Abhi अभि denotes repeated application, happening again and again, continuity. Abhinivesha means attachment to continue in the present state, desire for continued existence.

To put it together, the instinctive clinging to life, firm attachment to continued existence affects and controls even the learned ones.

Abhinivesha अभिनिवेश is the basic attachment of clinging to this body-mind complex; attachment to continuity of the present; all the more so, if there is experience of pleasure now; anxiety about the uncertainty of what the future will bring. All of these are associated with the body-mind complex, the Seen. Once there is experiential understanding that the Seer within is distinctly different from everything else, the clinging is released, we are free.

ते प्रतिप्रसवहेयाः सूक्ष्माः॥१०॥

Te pratiprasavaheyāḥ sūkṣmāḥ||10||

Those (causes of sorrow, kleshas,) (ते) (सूक्ष्माः) need to be reduced to (हेयाः) minimum by retracing them back to their sources, (प्रतिप्रसव) ||10|| (sources are given in earlier four sutras)

Pratiprasava is a wonderful tool suggested by Patanjali for minimizing the causes of sorrow. Pratiprasava प्रतिप्रसव means sending back to the origin

literally reverse of the process of being born. It is Opposite of प्रसव Prasava; which means being born in Sanskrit. Going along a logical linkage is a natural property of the Buddhi, the intelligence part of the mind, the Chitta. The process of Pratiprasava consists of going along a reverse logical linkage from the sorrow to its' immediate cause; We continue with the same process for the cause of this cause, so on and so forth, in the reverse order. Ultimately we will end up with Avidya as the root cause. In the notes to the sutras describing various kleshas, this has been attempted. Such a process minimises the effect of the Klesha, sorrow.

The word Heya हेया is derived from the root verb Ha हा which means to cause to go. Heya means caused to be gone, removed.

The term Sukshma सूक्ष्म is derived from root Such शुच् which means to clean, to refine. Sukshma means refined, minute, atomic, and subtle.

Putting it together when the Kleshas are subtle, they are to be removed by logically retracing them back to their sources.

ध्यानहेयास्तद्वृत्तयः॥११॥

Dhyānaheyāstadvṛttayah||11||

Those (तत्) fixed behaviour patterns of mind (वृत्तयः) need to be eliminated (हेया) through meditation (ध्यान) ||11||

Is it really possible to follow a logical process when the effect of the Klesha is in full bloom? The answer is negative. The behaviour of the mind is so completely patterned that we are lost in the labyrinth of these patterns; the Vrittis. No logical reasoning is possible. Patanjali suggests Dhyana, focusing the mind on an object till the experience becomes continuous as a remedy to get out of this labyrinth.

The word Dhyanaheyastadvrittayah ध्यानहेयास्तद्वृत्तयः consists of Dhyanaheyah ध्यानहेयाः and Tadvrittayah तद्वृत्तयः. Dhyana ध्यान is derived from the root verb Dhyai ध्यै which means to meditate, to hold in mind, to contemplate. Dhyana ध्यान thus is said to happen when, in the process of Dharana, the response to the object of experience, draws out in a single unbroken thread. The word Heya हेया is derived from the root verb Ha हा which means to cause to go. Heya means caused to be gone, removed. What follows is to be removed using Dhyana as a tool. What is to be removed? The answer is in the second part of the word, Tadvrittayah तद्वृत्तयः. The pronoun Tat here refers to the Klesha mentioned in the previous. The Vrittis, patterns, thought constructs created in the mind as a result of the Kleshas coming into operation are to be removed by using Dhyana.

The suggestion of a subject acceptable to the mind यथाभिमत is given earlier. The process of Dhyana de-patterns the mind, if only for some time. The labyrinth is cut open to indicate a way out; to be free. A wise combination of

the process of Dhyana and Pratiprasava will weaken the Kleshas and the resultant sorrow.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः॥१२॥

Kleśamūlah karmāśayo dr̥ṣṭādr̥ṣṭajanmavedanīyaḥ||12||

The latent impressions of action (कर्माशयः), are rooted in (मूलः) the causes of suffering (क्लेशः) which become manifest (वेदनीयः) in the present life (दृष्टजन्म) or in a future life (अदृष्टजन्म) ||12||

This and the following few Sutras relate to the theory of Kleshas and Karma and the resultant Vasanas.

The sutras could be made applicable to a continuum of births or only the present life. Since Patanjali has not mentioned death specifically in the sutras, the sutras could apply equally well to the present life alone.

In the previous Sutra a reference was made to the Vrittis originating out of the Kleshas. This Sutra provides the details of the Vrittis originating in Kleshas. The first word of the Sutra is Kleshamulah क्लेशमूलः, it refers to something which has roots Mulah मूलः in the Kleshas. What is rooted in the Kleshas? The next word Karmashaya is rooted in Kleshas. Karmashaya कर्माशयः consists of Karman कर्मन् and Ashaya आशयः. The word Karman is derived from the root verb Kri कृ which means to do or to act. Karman means the recording in the mind of an action done by us in the past. The word Ashaya is derived from the root verb Shir शी which means to lie or to rest. The prefix Aa आ denotes place. Ashi आशी means to lie at one place. Ashaya means resting place, store. Karmashaya means the store of recordings in the mind, the Chitta, of all the past actions.

Since we have memory, we remember what we have done in the past. When we are displeased, some event causes pain and sorrow to us we try to find why such a thing has taken place. More often than not, there is no apparent reason for the pain. We then try to link the pain with what we have done in the past. We do not remember each and every event as it happened since we were born; however we carry in our memory impressions of our past. The impressions, whether hidden or seen, of past actions are rooted in pentad of Avidya, Asmita, Raga, Dwesha and Abhinivesha; they appear to link the past actions to the present experience. The present experience of the sorrow is due to these recordings, impressions. The present experience is seen as a direct result of the past actions.

सति मूले तद्विपाको जात्यायुर्भोगाः॥१३॥

Sati mūle tadvipāko jātyāyurbhogāḥ||13||

The birth (जाति), span of life (आयुः) and experiences (भोगाः) are the consequences (विपाकः) of those causes of suffering (तत्) remaining (सति) at the root (मूले) ||13||

The Sutra starts with Sati Mule सति मूले, this is a special way of indicating the locative. The word that follows, Sati is the location, from that word. Here Mule मूले follows Sati, which refers to Karmashaya in the previous Sutra.

Vipaka विपाक means fruition. The term tat तत् refers to the Karmashaya of the previous Sutra.

The Jati जाति also means the Personality, Ayu आयु also means the type of life. Bhoga भोगः means the present experience.

The fruition of the impressions results in our present personality, the type of life we are living now and the experiences we are undergoing. The present life is thus seen as a result of the past actions. The impressions, in turn, are firmly rooted in the five kleshas. If the roots are cut the tree will die. Similarly if the kleshas are removed, the tree of the present and sorrows will die, the binds will be cut, and we will be free.

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात्॥१४॥

Te hlādaparītāpaphalāḥ puṇyāpuṇyahetutvāt||14||

These consequences (ते) appear as results (हेतुत्वात्), pleasant (ह्लाद) or painful (परिताप), being the fruits (फलाः) of virtue (पुण्य) and vice (अपुण्य), respectively||14||

Te ते which means those, refer to the Jatyayurbhogah जात्यायुर्भोगः, present personality, the type of life we are living now and the experiences we are undergoing. The next words give the reasons as to why these differ from individual to individual. The next word Hladaparitapaphala ह्लादपरितापफलाः consists of Hlada ह्लाद, derived from root Hlad ह्लाद् which means to shout with joy, to be glad, means joy or happiness; Paritapa परिताप derived from root verb Tap तप् which means to heat. The prefix Pari परि indicates in detail, paying full attention to, completely. Paritap means to heat comprehensively, completely to make as uncomfortable as possible. Paritapa परिताप thus means not comfortable, painful. Phala फल means fruit, end result.

The next word gives as to why the fruits are pleasant or painful, Punyapunyahetutvat पुण्यापुण्यहेतुत्वात्, पुण्य+ अपुण्य+ हेतुत्वात्. The word Punya is derived from the root verb Pun पुन् which means to do good, Punya the noun means good or virtuous deed. Apunya means bad deed. Hetutvat हेतुत्वात् is derived from Hetu हेतु which means motive or cause. Hetutva means being the cause of.

As a result of the natural tendency of the mind to see a logical cause and effect, the present experiences, pleasant or painful are seen by us as results of our past actions, catagorized to be full of virtue or vice. Since our experiences are a mixed bag, mainly painful, this perception leads to more pain.

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः॥ १५॥

Pariṇāmatāpasamskāraduḥkhaigunaṇavṛttivirodhācca duḥkhameva sarvaṁ vivekinah||15||

Thus there is pain on account of the continuous changes in the environment (परिणाम), pain as a result of our actions (ताप), and pain on account of the activation of latent impressions of the past experiences (संस्कारदुःखैः), the tussles (विरोधात्) between the fixed patterns of behaviour of the mind (वृत्ति) and the constituents of the nature (गुण) cause pain (च). Everything (सर्वम्) is therefore (एव) painful (दुःखम्) for a discerning individual (विवेकिनः).

Let us consider the first group of direct causes of sorrows, Parinamatapasamskaradukkhaih परिणामतापसंस्कारदुःखैः, परिणाम+ ताप+ संस्कारदुःखैः. Parinama परिणाम is derived from root verb Nam नम् which means to bend, the prefix Pari परि denotes complete, Parinam परिणम् means to undergo change, transform. Parinama the noun means transformation. The transformation relates to the changes taking place in the environment as also the individual, which contribute to the sorrows. Tapa ताप as seen in the previous Sutra means caused pain as a result of past deeds. The word Samskara संस्कार is derived from the root verb Kri कृ which means to act, to do, to perform. The prefix Sam सम् denotes coming together, collecting together, completeness, perfection. The letter S स been added to distinguish between संस्कृ and संकृ, which have different meanings. Samskara thus means collected recordings of past actions and thoughts, of whatever one felt in the Chitta, the mind. The replay of these more often than not causes pain.

The next group lists indirect causes of pain and sorrow, Gunavrittivirodhaccha गुणवृत्तिविरोधाच्च, गुण+ वृत्ति+ विरोधात्+ च. The word Guna गुण is derived from the root verb Grah ग्रह् which means to accept, Guna means quality, the word also denotes the three primary constituent qualities of the nature according to Sankhya Philosophy. The word Vritti वृत्ति, derived from the root verb Vrit वृत् which means to be which means simply way of being, fixed as such, as a result of repeated behaviour of this type in the past, pattern of being, mental construct. The word Virodha विरोध is derived from the root verb Rudh रुध् means to be stopped, to stop, to bring to an end. Prefix Vi indicates distinct. Virudh means to stop a particular object, oppose, Virodh विरोध would mean opposition. The opposition between the Gunas, constituent qualities of the nature and the fixed patterns of the behaviour of the mind, the Chitta may also generate sorrow.

The rest of the Sutra is दुःखमेव सर्वं विवेकिनः. Dukkhammeva दुःखमेव means sorrow alone. Sarvam सर्वं means everything without exception. The word Vivekinah विवेकिनः is derived from root verb Vich विच which means to discriminate, discern, judge. The prefix Vi वि denotes application in a systematic manner, intensify the action indicated in the verb following it. Vivekin means someone who is able to discriminate in a systematic manner.

A discerning person, after seeing this endless chain of effect and cause, or cause and effect, comes to conclude that everything is pain. This sutra covers all the possible causes of pain. If this is so, is everything lost? In the eyes of Patanjali, everything is not lost. There is still some hope.

हेयं दुःखमनागतम्॥ १६॥

Heyam duḥkhamanāgatam||16||

Pain (दुःख) yet to come (अनागतम्) needs to be eliminated (हेयं) ||16||

The word Heyam हेयम् is derived from the root verb Ha हा which means to cause to go. Heyam means caused to be gone, removed. Dukkam दुःखम् means sorrow. The word Anagatam अनागतम् is derived from the root verb Gam गम् which means to go. The prefix Aa आ denotes from, Agam आगम् means to come. The prefix An अन् denotes not. Thus Anagatam अनागतम् means yet to come. The sorrows yet to come, need to be removed.

Whatever pain has been experienced so far is past. The key, according to Patanjali is to eliminate the future pain, pain yet to be experienced. How does one do that? Everyone will be highly interested in knowing the way to eliminate future pain.

द्रष्टृदृश्ययोः संयोगो हेयहेतुः॥ १७॥

Drasṭṛdrśyayoḥ saṁyogo heyahetuḥ||17||

The coming together (संयोगः) of the "Seer" (द्रष्टृः) with the seen (दृश्ययोः) is the cause (हेतुः) of pain, it needs to be eliminated (हेयं) ||17||

Reverting back to the Sutra which states that for a discriminating person everything is sorrow as a result of transformations, as a result of the past actions, as a result of recollection of impressions in the mind and opposition between the constituent qualities of the nature and the mental constructs in the mind, Patanjali finds the common factor running between all this jumble of pain. What is this common factor, the primary reason? The first two terms of this Sutra give the primary reason, Drashtirdhishyayoh Samyogah द्रष्टृदृश्ययोः संयोगः.

The word Drashtuh द्रष्टुः is derived from root verb Drish दृश् which means to see, to behold, to experience with any of the senses or to see with the mind. Drashtuh therefore means someone who sees, beholds. This process presumes that the Seer thus defined does not get affected by what he sees.

The word Drishya दृश्य is derived from the same root. It means the Seen, which means anything and everything except the Seer within. Starting from the mind-body complex that we have to the whole of the universe, everything is the Seen,

The word Samyoga संयोग is derived from the root verb Yuj युज् which means to join. The prefix Sam सम् denotes together. Samyuj संयुज् means to attach together. Samyoga, संयोग the noun, means conjunction, connection. This is a very special kind of conjunction where the two entities remain totally segregated but together. The special feature of the conjunction will come in Kaivalyapada later.

The last two words are Heyahetuh हेयहेतुः. Heya, हेय means to be removed. Hetu हेतुः means cause or the reason. This coming together, Samyoga संयोग is the reason for the sorrow and needs to be removed.

Most of the present pain is seen as result of past action through the mechanism of residual effect of the past actions. The residues are rooted in the five Kleshas; accumulated as a result of our wrong perception of reality. The Kleshas also cause some pain in the present on their own, through the Vrittis, patterned behaviour of mind. The process of Pratiprasava leads us to conclude that all the Kleshas originate in the Avidya, wrong understanding of reality. One of the reasons of this is to believe that the power of the Seer is same as the Power of the Seen, Asmita. This is coming together of the Seer and the Seen. If the pain and the sorrow are to be eliminated, this wrong perception, this Basic Viparyaya needs to be eliminated.

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम्॥१८॥

Prakāśakriyāsthitiśīlāṁ bhūteन्द्रियात्मकं bhogāpavargārtham dṛśyam||18||
Everything that is seen (दृश्यम्) exhibits (शीलम्) energy (प्रकाश), action (क्रिया) and inertia (स्थिति), it consists of (आत्मकम्) elements (भूत) (and) mechanisms of perception and movement (इन्द्रिय), it exists for the sake (अर्थम्) of experience (भोग) and Liberation (अपवर्ग) (of the Seer) ||18||

Since the apparent coming together of the Seer and the Seen is considered to be the reason for all the pain, Patanjali gives formal definitions of the Seen and the Seer

What does the Seen the Drishyam consist of? This Sutra besides giving an answer to this question comments on the purpose for which the Seen exists. The first term of the Sutra gives the characteristics of the Drishyam, Prakashakriyasthitishilam प्रकाशक्रियास्थितिशीलं, प्रकाश+ क्रिया+ स्थिति+ शीलम्. The word Prakasha प्रकाश is derived from the verb Prakash प्रकाश् which mean to shine or to illumine. The noun Prakasha means brightness or light. The word Kriya क्रिया is derived from the root verb Kri कृ which means to do or to act. Kriya क्रिया means action, movement, activity. The word Sthiti स्थिति is derived from root verb Stha स्था which means to stay at one place. The noun Sthiti means stationery position, pause, or inertia. The word Shilam शीलम् is derived from the root verb Shi शी which means to lie alongside, to accompany. Shilam means accompanying. Something Shilam means having that something as characteristic. So the Seen, the Drishya has brilliance, movement and inertia as characteristics. Are we not reminded of modern Physics?

The next word is Bhutendriyatmakam भूतेन्द्रियात्मकम्, भूत+ इंद्रिय+ आत्मकम्. The word Bhuta भूत is derived from the root verb Bhu भू which means to be or to exist. Bhuta is what exists, all that exists has been categorised in five categories by the Sankhya philosophers. The word Indriya is derived from the root verb in इन् which means to have power, to infuse strength. Indriya is something in which power has been infused, Organs of sense and action and Buddhi, the intelligence together. The word Atmakam is derived from the word Atman आत्मन् which means Self, Atmakam means essence. Something Atamakam means having something as its essence. The essence of the Seen is all the things those exist including the mind-body complex of the person and the senses and the Buddhi which are infused with the power, the will.

The next word announces the purpose of existence of the Seen, Bhogapavargartham भोगापवर्गार्थम्, भोग+ अपवर्ग+ अर्थम्. The word Bhoga is derived from the root Bhuj भुज् which means to experience. Bhoga means experience. The word Apavarga is derived from the root Apavrij अपवृज् which means to get rid of, Apavarga अपवर्ग the noun means the emancipation of the soul from the body and exemption from further transmigration. The Seen exists for the specific purpose of providing experience and emancipation of the Seer from the body and exemption from further transmigration.

Everything in the world, outside the human-body, described as Bhootah भूताः and the mind –body complex consisting of the mechanisms of perception ज्ञानेन्द्रियाणि, mechanisms of action कर्मेन्द्रियाणि and the mind चित्त is covered under the term Seen, दृष्यम्. All these together or separately provide experience termed as Bhoga भोगः to the Seer within. This all pervading Seen has three characteristics namely energy termed as Prakasha प्रकाशः, action termed as Kriya क्रिया, and inertia termed as Sthiti स्थिति. Any of the items in the Seen has these three characteristics, without exceptions. The proportion and the nature of them will differ from object to object. These are also terms as Gunas गुणाः.

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि॥१९॥

Viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi||19||

Particularized (विशेष), unparticularised (अविशेष), marked (लिङ्गमात्र) and unmarked (अलिङ्गानि) are the varied states (पर्वणि) of the fundamental qualities of the seen, the nature) (गुण) ||19||

The previous Sutra gives the three basic constituent characteristics of the Seen, namely Brilliance, Movement and Inertia; these are designated as the Gunas in the Sankhya Philosophy. The combinations of these Gunas, depending on the depth and level of perception by the Seer, are perceived differently, as different states. These are specified as Particularized (विशेष), unparticularized (अविशेष), marked (लिङ्गमात्र) and unmarked (अलिङ्गानि). This was possibly the best possible way of categorization of the objects in the

Seen, the mind-body complex and the world during the times when Yoga was developed, there being no extensions to the mechanisms of perception and the mechanisms of action, this was the best classification as perceived by the instrument of Buddhi. I firmly believe that the system is so strong that even if we were to take all the help of the technology at our disposal, the end results, as far as the human experience and liberation will not change; on the contrary the system will be based on provable experiments.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः॥२०॥

Draṣṭā dṛśimātraḥ śuddho'pi pratyayānupaśyaḥ||20||

The Seer (draṣṭā) being the power to witness (dṛśi) alone (mātraḥ), perceives (anupaśyaḥ) the experiences of the mind (pratyaya) but (āpi) remains pure and untouched (śuddhāḥ), ||20||

After describing the Seen, Patanjali now describes the Seer. He describes the Seer as only the power of seeing Drishimatra, दृशिमात्र. Further, the seeing is indirect Anupashya अनुपश्य, the Seer within sees the objects only through the responses generated by them in the mind, as Pratyaya प्रत्यय. As a result of this the Seer remains Pure Shuddha शुद्ध, untouched, even after this “Seeing”. Does it not remind us of a CPU in a Computer, perceiving and Acting through only the peripherals? The simile is extremely limiting the reality but definitely enhances our understanding.

तदर्थ एव दृश्यस्यात्मा॥२१॥

Tadartha eva dṛśyasyātmā||21||

The contents (आत्मा) of the seen (दृश्यस्य) exist for one (तत्) purpose (अर्थ) of providing experience to the Seer (एव) ||21||

Patanjali reiterates that all the content of the Seen Drishyasya दृश्यस्य, have only one purpose Artha अर्थ, the purpose of him, Tat तत्, the Seer described earlier.

Stated in a different manner, it means that the Seen alone, consisting of the mind –body complex and the outside world, can provide experience to the Seer. He has no other channel for this purpose. This is his strength and weakness.

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात्॥२२॥

Kṛtārthaṁ prati naṣṭamapyanaṣṭaṁ tadanyasādhāraṇatvāt||22||

Though (अपि) the seen disappears (नष्टम्) for (प्रति) the Purusha who has accomplished (कृत) this purpose of liberation (अर्थम्), it (तत्) is available (अनष्टम्) for the other (अन्य) ordinary (साधारणत्वात्) persons. ||22||

If the Seen exists only for the purpose of providing experience to the Seer and emancipation of the Seer and exemption from further transmigration, when that event takes place, there would be no purpose for the Seen to exist. However, there are multiple Seers, as each individual has one each, who needs to be provided with the experience and emancipation by the Seen. This commonality for everybody अन्यसाधारणत्व of the Seen is specifically expressed in this Sutra.

It starts with Kritartham कृतार्थम्, कृत+ अर्थम्, Krit is derived from the root verb Kri कृ which means to do or to act. Krit means done, completed, Artham means purpose, Kritartham means something where the purpose, or task is completed.

Prati, प्रति means for or towards. The word Nashtam नष्टम् is derived from the root Nash नश् which means to be lost, or to disappear. Nashtam means lost, disappeared or vanished. Putting it together, The Seen disappears for the Seer where purpose of emancipation is served. What happens to the Seen as relative to the others is given in the rest of the Sutra.

The last term in the Sutra is Anyasadharanatwat अन्यसाधारणत्वात्, अन्य+ साधारणत्वात्, Anya अन्य means different or other, Sadharana साधारण means common Sadharanatva means commonality, Anyasadharanatv means commonality with others. Anashtam अनष्टम् means not vanished, remain intact. Api अपि means but or However. Putting together, The Seen, however, remains as it is for the others on account of its commonality.

For a Seer, assuming multiplicity of the Seers, who has achieved his objective of fulfillment of the experience, Kritartham कृतार्थम्, the Seen, vanishes, ceases to exist, as he has no further need of the experience. Does it mean that no more worlds, mission of the Seer accomplished. This fear is removed by the rest of the sutra. This states that as the Seen is common to all the other Seers, Anyasadharanatwat अन्यसाधारणत्वात्, it remains, continues to exist for providing experience to them. In other words, the Seen is equally powerful, as only the Seen can provide the experience to the Seer, not one, but infinitude of them. The new questions which come to mind are who the owner is and who is the owned .

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः॥ २३॥

Svasvāmiśaktyoḥ svarūpopalabdhīhetuḥ saṁyogaḥ||23||

The two powers (शक्त्योः), Owner (स्वामि) and the Owned (स्व) come together (संयोगः) for (हेतुः) reaching (उपलब्धि) their respective essences (स्वरूपः) ||23||

The effect of the coming together of the Seer and the Seen was described in a negative manner earlier where it was stated that the coming together (संयोगः) of the "Seer" (द्रष्टृः) with the seen (दृश्ययोः) is the cause (हेतुः) of pain, it

needs to be eliminated (हेय). However, the basic purpose of the Seen is to be the provider of the experience to the Seer for his emancipation. In this Sutra this dimension of the Samyoga; that of enabler of achievement of their respective powers is narrated

The first word in the Sutra is Swaswamishaktyoh स्वस्वामिशक्त्योः, स्व+ स्वामि+ शक्त्योः. Here the word Swa means Owned, and relates to the Seen, Swami means the Owner, here relates to the Seer, indicated by the dual declension of the word Shakti as Shaktyoh, meaning of the two powers. Shakti is derived from the root verb Shak शक् which means to be able to, Shakti is the power or the ability.

The purpose of the coming together is given in the second word of the Sutra, Swarupopalabdhihetu स्वरूपोपलब्धिहेतुः, स्वरूप+ उपलब्धि+ हेतुः. Swarupa स्वरूप consists of Swa स्व meaning own, Rupa रूप which means form, shape, figure. Swarupa thus means own form, own shape, essence. The word Upalabdhi उपलब्धि is derived from the root verb Labh लभ् which means to gain possession of, to possess. The prefix Upa denotes together with, Upalabdhi means benefit, gain. Hetu हेतु means purpose. Putting it together, Swarupopalabdhihetu स्वरूपोपलब्धिहेतुः means for the purpose of attaining their own forms.

The apparent coming together Samyoga संयोगः of the Seer and the Seen is for the purpose of enabling Upalabdhihetu उपलब्धिहेतुः both of them to reach their essence, fulfill their duties, for a Seer to complete his world experience and to be free and for the Seen to provide the necessary world experience to the Seer. The Seer goes along blessed and free and the Seen having satisfaction of sending one, or one more to be precise, awaits for the Next one. This is Samyoga संयोगः leading to ultimate Yoga योगः. If one recollects, in the Sutra 1.3 Patanjali narrates affect of achieving Yoga, Then (तदा), the Seer (द्रष्टृः) steps into (अवस्थानम्) his essence (स्वरूपे).

तस्य हेतुरविद्या॥२४॥

Tasya heturavidyā||24||

Ignorance (अविद्या) is instrument (हेतुः) of that coming together (तस्य) ||24||

Tasya तस्य means of that, that here refers to the Samyoga, the coming together of the Seer and the Seen. Hetu हेतुः means cause. The word Avidya अविद्या is derived from the root verb Vid विद् which means to perceive, understand, know, or learn. Vidya विद्या, the noun form means something that is learnt, knowledge. The prefix A अ denotes negative or the opposite. Thus Avidya means wrong knowledge, something that is learnt which is wrong.

The basic Klesha ignorance or false knowledge, Avidya अविद्या causes this apparent coming together. But for this Klesha, there was no way by which these two entities would come together. Thus Avidya also serves a purpose, of being the cause Hetu हेतु for liberation of the Seer, enabling him to reach his essence.

तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम्॥ २५॥

Tadabhāvātsamyogābhāvo hānaṁ taddr̥śeh̄ kaivalyam||25||

On removal of this ignorance, (तदभावात्) the union (संयोग) disappears (अभावः), The Avidya (तत्) is to be given up (हानम्), and this leads to Kaivalyam (कैवल्यम्) of the Seer (दृशेः) ||25||

The first word describes the effect of disappearance of the Avidya, Tadabhavatsamogabhavo तदभावात्संयोगाभावो, तत्+अभावात्+ संयोग+ अभावः. The word Tat तत् which means that, refers to Avidya, the word Abhavat is derived from the root Bhu भू which means to be, used in a causative manner it means cause to be. Bhava means caused existence. The prefix A denotes Absence. Abhava means caused non-existence, disappearance. Abhavat means as a result of the disappearance. What happens? Abhav अभावः disappearance of Samyoga संयोग conjunction of Seer and the Seen happens.

How the Abhava of the Avidya is to take place? As we have seen Avidya is acquired wrong knowledge, that (तत्) needs to be given up Hanam, हानम्. Hanam, हानम् is derived from the root Ha हा which means to give up, to release, Hanam means giving up or release everything. Drisheh दृशेः is genitive of Drishi दृशि, derived from the root verb Drish दृश्, which means to see to perceive, Drishi means power of seeing, perception, Drisheh means of the power of seeing, perception. Giving up of Avidya and thus removal of everything caused by the Samyoga takes place leading to the release Kaivalyam, of the power of seeing. This is Kaivalyam, emancipation of the Seer and exemption from further transmigration happens.

With the disappearance of Avidya the coming together of Seer and the Seen vanishes, enabling giving up of everything caused by the Samyoga takes place Hanam हानम् leading to his absolute freedom, going home, reaching essence of his nature Swarupa स्वरूप, attain Kaivalyam कैवल्यम्.

Absence of Avidya, wrong perception of the reality, leads to enablement of the power of the Seer to see everything as is. It is a necessary condition to further journey but not sufficient. This power also needs to be given up Hanam Tat हानम् तत्, to lead to Kaivalya of the Seer. The root verb is ha हा meaning to give up, to release. If this does not take place a Seer will end up a Seer, albeit all powerful but only so. No Kaivalya. The power itself will bind him. Patanjali describes ways to achieve this Hanam हानम्.

विवेकख्यातिरविप्लवा हानोपायः॥२६॥

Vivekakhyātiraviplavā hānopāyah||26||

Incessant and unperturbed (अविप्लवा) proficiency (ख्याति) in discretion (विवेक) is means (उपायः) for bringing everything to a halt (हानः) ||26||

Patanjali gives specific measure to be put to practice for achieving Hanam, the ultimate detachment.

Viveka is derived from root verb Vich विच which means to discriminate, discern, judge. The prefix Vi वि denotes application in a systematic manner, intensify the action indicated in the verb following it. Viveka is intense discernment. Viveka विवेक is that ability which enables to distinguish between two objects; appearing similar on account of the difference between their class, attributes and location not being easily discernible. Someone who has this ability, Viveka, does not mistake one for another.

Let us start with Khyati ख्याति. The root verb Khya ख्या means to be known in detail. The term Khyati, in विवेकख्याति, “understanding by the Viveka” goes beyond understanding. It denotes an experiential understanding and awareness of the nature of the process of discernment, experienced and felt as such. This understanding is totally different from what one would have on hearing about it or reading about it. ख्याति also denotes a continuous awareness. Once achieved, it does not let you go.

Aviplava अविप्लवा derived from the verb Viplu विप्लु which means to float or drift in different directions like a rudderless boat in the sea, the prefix A अ denotes absence of what follows, absence of directionless drifting. Aviplava means focused continuous and unperturbed application in one direction.

The last term in the Sutra is Hanopayah हानोपायः, हान+उपायः, Hanam हानम् is derived from the root verb Ha हा which means to give up, to relinquish, to let go. Hanam means letting go, relinquishing or giving up. The word Upayah उपायः is derived from the root verb I इ which means to go, the prefix Up उप denotes nearness. Upe उप+इ, उपे means to go near, Upaya उपाय means something that is done to go near something, something that is done to achieve an aim.

This Vivekakhyatirviplava विवेकख्यातिरविप्लवा, focused continuous and unperturbed application in one direction of the discretion, discernment of what is real, pure, everlasting and ultimate reality from what is not, is the only way of ensuring, Hanam हानम् ,giving up of anything and everything at all times, including the all powerfulness, omnipotence available at this stage.

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा॥ २७॥

Tasya saptadhā prāntabhūmiḥ prajñā||27||

This (The proficiency in discretion) leads (तस्य) to seven (सप्तधा) tiered (प्रान्तभूमिः) super cognition (प्रज्ञा) ||27||

The undeterred adeptness in discernment leads to ultimate knowledge Prajnaya प्रज्ञा in seven stages. The stages are not specified by Patanjali, other commentators have made various attempts to specify the stages. It may be that when one reaches a particular stage, the knowledge as to what is the next stage is available, through Prajnaya, perfection in knowledge obtained in experience of Samadhi.

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः॥ २८॥

Yogāṅgānuṣṭhānādaśuddhikṣaye jñānadīptirāvivekakhyāteḥ||28||

The bright light (दीप्ति) of knowledge (ज्ञान), lit by practice (अनुष्ठानात्) of the eight limbs (अङ्गः) of yoga (योगः), results in destruction (क्षये) of impurities (अशुद्धि) and leads to (आ) ultimate proficiency (ख्यातेः) in discretion (विवेकः)||28||

Here Patanjali reverts back to the means of achieving the undeterred adeptness in discernment. The first word of the Sutra is Yoganganushthanadashuddhiksaye योगाङ्गानुष्ठानादशुद्धिक्षये, योगः+ अङ्गः+ अनुष्ठानात्+ अशुद्धि+ क्षये.

The term योग Yoga, when applied to human senses and mind, denotes a highly sophisticated system for human development and growth which enables every one to realize his or her maximum potential. This system consists of a well arranged program of practices capable of steadying the mind, with a view to transcending the limitations of worldly existence; the human egoic barriers to spiritual freedom to enable everyone to realize their potential.

The next term is Anga अङ्गः is derived from the root verb Ang अङ्ग् which means to move or to go around, Anga अङ्ग means something with which one goes around, limbs of the body, component part.

The next term is Anushthanat अनुष्ठानात्, derived from the root verb Stha स्था which means to stand at one place or to stay at one place, the prefix Anu अनु denotes succession, following, Anustha means to stand at one place near something, to practice. Anusthan means continuous practice. Anushthanat means as a result of.

What happens as a result? Ashuddhikshaya अशुद्धिक्षय happens. The word Ashuddhi अशुद्धि is derived from the root verb Shuddh शुद्ध which means to make pure, to clean, the prefix A अ denotes opposite or absence, Ashuddhi thus means impurity. The term Kshaya क्षय is derived the root verb Kshi क्षि which means to make an end of or to destroy, Kshaya means destruction, end, removal. Putting it together, The continuous practice of the various component parts of Yoga leads to removal of the impurities. What is the result? It is given in the next term.

The next term is Jnyanadiptiravivekakhyateh ज्ञानदीप्तिराविवेकख्यातेः, ज्ञान+दीप्तिः+ आविवेकख्यातेः. The word Jnyana ज्ञान is derived from the root verb Jnya ज्ञा which means to know or to understand, Jnyana ज्ञान means knowledge or understanding. The word Dipti दीप्ति is derived from the root verb Dip दीप् which means to burn with a bright flame or to be intensely luminous, bright, Dipti means brightness, luminosity.

The next term is Aavivekakhyateh आविवेकख्यातेः, आ+विवेकख्यातेः. Vivekkhyati विवेकख्याति as we have seen earlier means adeptness in discretion, discernment of what is real, pure, everlasting and ultimate reality from what is not. The prefix Aa आ denotes until something happens. Aavivekkhyateh आविवेकख्यातेः thus means till Vivekkhyati is achieved. Putting it together, the continuous practice of component parts of Yoga, leads to removal of impurities igniting the brilliance of the knowledge till the adeptness in discernment is achieved and stabilized.

He says practicing, Anushthanat अनुष्ठानात्, on a continuous basis the various component parts, Anga अङ्ग of Yoga योगः reduces the impurities Ashuddhikshaye अशुद्धिक्षये ignites the brilliance of real knowledge, Jnyanadeepti ज्ञानदीप्ति, till the above adeptness in discernment, Vivekakhyati विवेकख्याति is stabilized.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि॥२९॥

Yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayo'ṣṭāvaṅgāni||29||

Code of conduct with others, Yama; (यमः) Observances for ones' own conduct, Niyama; (नियमः) Correctness of posture, Asana; (आसनः) breathing with complete awareness, Pranayama; (प्राणायामः) inward focusing of all sense organs, Pratyahara; (प्रत्याहारः) attention focusing, Dharana; (धारणा) one pointed attentiveness, Dhyana; (ध्यानः) and complete engrossment, Samadhi (समाधिः) are the eight (अष्टम्) limbs (अङ्गानि) (of yoga) ||29||

Patanjali lists here the eight component parts Ashtauangani अष्टावङ्गानि of his yoga system. Apart from indicating them in a serial order, it is not stated

anywhere that these should be taken up in that order. The basic issue is that one should get attached to yoga out of liking; out of the confidence that yes, here is something that will make a better me out of me.

If one were to decide to follow implement them in the order given, one is most likely to give up at the first step itself, of adhering to Yamas यमः, code of conduct for behaviour with others. To follow the code as it is, is difficult and to follow it all times without exception on account of anything whatsoever is initially next to impossible.

Better to start wherever you feel attracted, try with all sincerity to practice, Anushthana अनुष्ठान the same, yoga will happen to you. At some point one would realize that the ultimate goal is possible only after all the eight components are practiced with sincerity.

What I have observed is that the components have a synergy of their linkage. When practice of one or more of them is stabilized, practice of the remaining components becomes relatively easy. Try and at some point you will be practicing them all. Each one of the practices bring a little of the light, all together bring Jnyanadeepti.

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः॥३०॥

Ahimsāsatyāsteyabrahmacaryāparigrahā yamāḥ||30||

Not injuring others, Ahinsa; (अहिंसा) truth, Satya; (सत्यम्) not stealing, Asteya; (अस्तेयः) dwelling in the divine, Brahmacharya; (ब्रह्मचर्यः) non-possession, Aparigraha (अपरिग्रहः) are the code of conduct with others; Yamas (यमाः) ||30||

Yamas lay down code of conduct for behaviour with the others.

The last word in the Sutra, Yamah यमः is derived from the root verb Yam यम् which means to restrain, to hold back. It is the noun form, which means restraint, holding back, keeping in check. What are we trying to check? What is common in the five Yamas which is to be restrained, held back, and kept in check? The most plausible common answer appears to be animal like behaviour.

Let us look at each of the Yama, starting with Ahinsa अहिंसा. Ahinsa is derived from root verb Hins हिंस् which means to wound, to cause harm, to kill, the prefix A अ denotes opposite or absence of. Ahinsa, the noun form means not causing harm. It may be noted here that both physical harm and mental harm is included here as also harm to self.

The word Satya सत्य is derived from Sat सत् which is present participle of the root As अस् which means to be. Sat means as it is, true, Satya means the truth.

The word Asteya is derived from the root verb Stai स्तै which means to steal, to take possession of what is not yours. The prefix a अ denotes opposite. Astai अस्तै means not to steal, Asteya, the noun form, means not stealing, limiting your needs to what is rightfully yours.

The word Brahmacharya ब्रह्मचर्य has made people go in circles around sex, or rather avoidance of sexual behaviour. The word Brahman ब्रह्मन् means the Supreme Spirit, the Absolute. It is derived from the root verb Brih बृह which means to grow, to fill-up. Brahman therefore means something which fills up everything, the Supreme Spirit, the Absolute. Charya चर्य derives from the root verb Char चर् which means to engage in, to be occupied with, to obtain knowledge about.

The root verb char चर् also has sexual connotation, to the extent that it also means to have intercourse with, similar to the old English 'to be with' meaning the intercourse. In the context of yoga and in the context of Yamas as restraints which distinguish us from animals the most applicable meaning will be 'to be occupied with Brahman, with a view to obtain knowledge about it'.

The word Aparigraha अपरिग्रहः is derived from the root Grah ग्रह् which means to take, to receive, to accept. This verb covers a wide range of activities, like see, hear, smell, taste, and accept after analysis, depending on the context. The prefix Pari परि denotes complete. Parigrah परिग्रह् means to grasp, to seize. The prefix A अ denotes absence. Aparigraha, the noun thus means total absence of possessiveness, desire for any object.

These five items distinguish us from the animals. Not restraining ourselves in these areas would make us no different from the animals. Additionally following the yamas would also lead to our actions causing the least disturbance in the world order and also causing the least disturbance in our mind, the Chitta. These restraints thus free us; free us from the animal within us, and also free us from the additional baggage of Vrittis.

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥ ३१ ॥

Jātideśakālasamayānavacchinnāḥ sārvabhaumā
mahāvratam||31||

When practiced everywhere on the earth (सार्वभौमा), without any excuses, for discontinuation (अनवच्छिन्नाः) of class of the concerned people (जाति), place of observance (देश), time of observance (काल) and adherence to the local customs(समयात्), the code of conduct with others becomes the great vow(महाव्रतम्) ||31||

Let us start from the last word, Mahavratam महाव्रतम्, महा+व्रतम्. The term Maha is a short form of the word Mahat महत्, derived from the root Mah मह् which means to be great. Mahat means the greatest. The word Vratam व्रतम् is derived from root Vri वृ which means to restrain, Vratam means something that is to be adhered to, observance, vow. When does a Vratam become Mahavratam, greatest of the vows? The first two words provide the answer.

The word Sarvabhauma सार्वभौमा, सार्व+ भौमा, Sarva is derived from the root verb Sri सृ which means to pervade, Sarva सार्व means pervading everywhere, the term Bhauma is derived from the word Bhumi भूमि which means the earth, Bhauma means relating to earth, Sarvabhauma means everywhere on the earth. Further conditions are given in the first word of the Sutra.

The first word is Jatideshakalasangamavacchinna जातिदेशकालसमयानवच्छिन्नाः, जाति+देश+काल+समय+ अनवच्छिन्नाः. The word Jati is derived from the root Verb Jan जन् which means to be born, Jati means type of person fixed by birth.

The word Desh देश means any spot or place shown or indicated, derived from the root verb Dish दिश which means to point a direction, to show a direction.

The word Kala काल is derived from root verb Kal कल् which means to reckon, to calculate or to count. Kala काल means point of time, a unit of time.

The word Samay समय is derived from the root verb I इ which means to move. The prefix Sam सम् denotes together. Sami समि means to come together, Samay समय means occasion to come together, occasion.

The next term Anavacchinna अनवच्छिन्नाः, derived from the root verb Cchid छिद् which means to divide into pieces, to break. The prefix Ava अव, A denotes downwards. Avacchid means cut completely. The prefix An अन् denotes not. Anavacchinna thus means not broken at all, unbroken.

To put it together, the great vow of adhering to the Yamas and Niyamas needs to remain unbroken irrespective of the type of person observing the vow, fixed by birth, the place where one is living, the time and the occasion. No excuses whatsoever for non-adherence.

The Mahavrata महाव्रत of observing the restraints, irrespective of time, place, people and local customs enables one to remain human, gifted with Buddhi, the intelligence, and a mind which enables us to think and reflect. This way of looking at the world was the best when the system of yoga was formulated; now it has become all the more relevant.

The four of the restraints are obvious for implementation. The Brahmacharya ब्रह्मचर्य has made people go in circles around sex, or rather avoidance of sexual behaviour. The word Brahman ब्रह्मन् means the Supreme Spirit, the Absolute. It is derived from the root verb Brih बृह् which means to grow, to fill-

up. Brahman therefore means something which fills up everything, the Supreme Spirit, the Absolute. Charya चर्य derives from the root verb Char चर् which means to engage in, to be occupied with, to obtain knowledge about.

The root verb char चर् also has sexual connotation, to the extent that it also means to have intercourse with, similar to the old English 'to be with' meaning the intercourse. In the context of yoga and in the context of Yamas as restraints which distinguish us from animals the most applicable meaning will be 'to be occupied with Brahman, with a view to obtain knowledge about it'.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः॥ ३२॥

Śaucasantoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ||32||

Cleanliness (शौचः), Contentment (सन्तोषः), Removal of self destructive behaviour (तपः), Study of oneself to understand self (स्वाध्यायः), and complete submission (प्रणिधानानि) before the highest self (ईश्वर) constitute the Observances for own conduct (नियमाः)||32||

The Niyamas नियमः are observances for the conduct of the body-mind complex, again aimed at being human as against animal. Off course some of the animals observe some of these more rigidly than we do. Adherence to these will, once again ensure that we are following the path of least disturbance, both for the world and for the body-mind complex.

The word Niyama is derived from the root verb Yam यम् which means to restrain, to hold back. The prefix Ni नि denotes downwards movement. Niyama thus means firmly grounded restraints for conduct of the body-mind-complex.

The first Niyama is Shaucha शौच, derived from the root verb Shuch शुच् which means to make pure, to clean, Shauch means cleanliness of the body and mind.

The word Santosha संतोष is derived from root verb Tush तुष् which means to be contented or satisfied. The prefix Sam सम् denoted comprehensiveness. Santosha means the quality of being satisfied with whatever one gets, always contented.

The next Niyama is Tapas तपस्, derived from root Tap तप् which means to heat, since heating has been the process to remove impurities, it also means to remove impurities. Tapas as applied to the human-body-mind complex mean all those activities undertaken to remove all the impurities, all self destructive habits both physical and mental.

The next Niyama is Swadhyaya स्वाध्याय, स्व+अध्याय. In the context of Yogasutras the word Swa is used in the sense of owned, the human-body-

mind complex and the world at large. The word Adhyay is derived from the root Adhi अधी which means to study, Adhyay means study. Swadhaya means study of our own body-mind-complex and the world to understand it better.

The next Niyama is Ishvarpranidhana ईश्वरप्रणिधान. Let us start with Ishvara ईश्वर. Ishvara is derived from the root Ish ईश् which means to own, possess; to belong to; to dispose of, be valid or powerful, to be master of. Ish the noun form means master, lord, the supreme spirit. The suffix Var वर which denotes the best, seniormost, Ishvara thus means the supreme lord of everything.

The concept of Ishwara ईश्वर as envisaged by Patanjali is different from the common concept of God. The word Pranidhana प्रणिधान literally means to place something near to. Ishwarpranidhan ईश्वरप्रणिधान literally means placing oneself as close as possible to the Ishwara, submitting oneself completely to Ishwara. If the Ishwara is what is defined by Patanjali, this is the most easy action, or most difficult. One has to decide.

The next two Sutras suggest a remedy, if non adherence to Yamas and Niyamas does happen.

वितर्कबाधने प्रतिपक्षभावनम्॥३३॥

Vitarkabādhane pratipakṣabhāvanam||33||

When in doubt (वितर्कबाधने), think of the consequences and change for the opposite (प्रतिपक्षभावनम्) ||33||

Let us start with the first word Vitarka वितर्क, derived from the verb Tark तर्क which means to conjecture, guess, suspect, make a guess, infer. The prefix Vi denotes distinction. Vitarka thus means a distinct conjecture, or reasoning. The word Badhana बाधन is derived from the root verb Badh बाध् which means to torment, to affect or to disturb. Badhana बाधन means torment or disturbance. Vitarkbadhane means in the event of being disturbed by conjunctures. What is suggested? Pratipakshabhavanam प्रतिपक्षभावनम् is suggested.

The word Pratipakshabhavanam प्रतिपक्षभावनम्, consists of प्रति+पक्ष+भावनम्. The word Prati means the other side, opposite. Paksha is derived from the root verb Paksh पक्ष् which means to take a side. Paksha means side. Pratipaksha means opposite side. Bhavanam भावनम् is derived from the root verb Bhu भू which means to be, to become. Bhavanam means causing to be, causing, causing to manifest.

Pratipakshabhavanam प्रतिपक्षभावनम्, thus means causing the opposite side to manifest, putting it simply put yourself in the other parties shoes. This is a logical process, putting you in the other party's shoes, if gone through;

following the explanations above, it will immediately stop behaviour causing distress to the body-mind complex.

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्॥३४॥

Vitarkā hiṁsādayaḥ kṛtakāritānumoditā
lobhakrodhamohapūrvakā mṛdumadhyādhimātrā
duḥkhājñānānantaphalā iti pratipakṣabhāvanam||34||

Ignorant(अज्ञान) misbehaviour(वितर्का) like(आदयः) causing injury(हिंसा); whether by oneself(कृत) or through others(कारित) or falling in the lot with who are causing it(अनुमोदित); whether as a result of need(लोभ) , greed (मोह), or anger(क्रोध); whether in small(मृदु), medium(मध्य), or excessive measure(अधिमात्र) leads to never-ending(अनन्त) painful(दुःख) consequences(फला:); such is the counter(प्रति) conviction to be developed(पक्षभावनम्)||34||

The first term Vitarka वितर्क, means conjuncture leading to distress as seen in the previous Sutra. Hinsa हिंसा is derived from the root verb Hins हिंस् which means to wound, to cause harm, to kill. Hinsa means causing Harm or injury. The word Adaya means etcetera. What is this etcetera referring to? It refers to the opposites of the Yamas and Niyamas.

So you have Hinsa हिंसा causing harm or injury, Asatya असत्य which means untruth, falsehood, Steya स्तेय which means theft or stealing, Abrahmcharya अब्रह्मचर्य not remaining steadfast in the supreme spirit, Parigraha परिग्रह which means possessiveness, greed. For the Niyamas you have Ashauch अशौच which means dirtiness, Asantosh असंतोष which means not being satisfied, Atapas अतपः which means adding impurities, Anadhyay अनध्याय which means not studying and the last distancing from the Ishvara. These are destructive behaviours.

This sutra extends the scope of the definition of destructive behaviour to include Krita कृत meaning done by us Karita कारित done by others at our instance Anumodita अनुमोदित meaning permitted to be done by us. The sutra further states that such behaviour is put into practice as a result of Lobha लोभः meaning need, Moha मोहः meaning greed, and Krodha क्रोधः meaning anger. This will lead to never ending अनन्तफला pain दुःख, further ignorance अज्ञान, irrespective of the extent of the destructive behaviour, described as Mridu, Madhya and Adhimatra.

The Pratipakshabhavanam is to be based on this aspect. I suppose, this argument, if we are alert and attentive will stop us in tracks. Very strong dose of corrective medicine indeed!

Following the principle of 'Blow hot Blow cold', Patanjali goes on to state the goodies that would come our way if the code and the observances are followed. The good things those would come to us are perfectly logical benefits of not undertaking destructive behaviour. These need to be distinguished from the enhanced abilities mentioned later.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः॥३५॥

Ahimsāpratiṣṭhāyām tatsannidhau vairatyāgaḥ||35||

The hostility (वैर) vanishes (त्यागः) near (सन्निधौ) a Yogin who is (तत्) firmly grounded in (प्रतिष्ठायाम्) Ahinsa (अहिंसा). ||35||

The first word is Ahinsapratishthayam अहिंसाप्रतिष्ठायाम्, अहिंसा+प्रतिष्ठायाम्. Ahinsa is derived from root verb Hins हिंस् which means to wound, to cause harm, to kill, the prefix A अ denotes opposite or absence of. Ahinsa, the noun form means not causing harm. It may be noted here that both physical harm and mental harm is included here as also harm to self.

The word Pratishthayam प्रतिष्ठायाम् is derived from the root verb Stha स्था which means to stay at one place. The prefix Prati here denotes firmness. Pratishtha प्रतिष्ठा derives from root verb Stha स्था which means to stand, Stha स्था as noun means standing firm, stationary at one place. Prati प्रति is a prefix denoting downwards movement, towards the ground.

Pratishtha thus means standing on or placing oneself firmly at one place, grounding, being firmly established. Pratishthayam means as a result of being firmly established in something, in this case Ahinsa. What happens is given in the rest of the Sutra.

The next word is Tatsannidhau तत्सन्निधौ, derived from the root Dha धा which means to hold, the prefixes San सन् and Ni नि together denote firmness and nearness, Sannidha सन्निधा means to hold firmly together, Sannidhi, the noun form means juxtaposition, placing one close to another. Sannidhau is locative of Sannidhi, means at the place of juxtaposition. What happens? The answer is Vairatyagah वैरत्यागः.

The word Vairatyagah consists of Vaira वैर and Tyagah त्यागः. Vaira means hostility, animosity, enmity. Tyaga is derived from the root verb Tyaj त्यज् which means to give up or to renounce, Tyaga the noun means giving up, renouncing. Vairatyaga means renouncement of hostilities.

A firm grounding in Ahimsa अहिंसा, abstention from injury to others makes the others in the surrounding to give up feeling of hostility.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्॥ ३६॥

Satyapratishṭhāyām kriyāphalāśrayatvam||36||

Results (फल) always follow (आश्रयत्वम्) actions (क्रिया) (of the Yogin), firmly grounded in (प्रतिष्ठायाम्) truth (सत्य). ||36||

The word Satya सत्य is derived from Sat सत् which is present participle of the root As अस् which means to be. Sat means as it is, true, Satya means the truth.

The word Pratishthayam प्रतिष्ठायाम् is derived from the root verb Stha स्था which means to stay at one place. The prefix Prati here denotes firmness. Pratishtha प्रतिष्ठा derives from root verb Stha स्था which means to stand, Stha स्था as noun means standing firm, stationary at one place. Prati प्रति is a prefix denoting downwards movement, towards the ground. Pratishtha thus means standing on or placing oneself firmly at one place, grounding, being firmly established. Pratishthayam means as a result of being firmly established in something.

What happens as a result of being firmly grounded in truth? The answer is given in the last term of the Sutra.

Let us carefully consider the Word Kriyaphalashryatvam क्रियाफलाश्रयत्वम्, क्रिया+फल+आश्रयत्वम्. The word Kriya क्रिया is derived from the root verb Kri कृ which means to do or to act. Kriya means doing or action. It needs to be kept in mind that the Kriya, action, refers to willful action, action initiated with an intention in the mind. The word Phal फल is derived from the root verb Phal फल् which means to bear fruit. The noun Phal means the fruit, the result.

Kriyaphala means result of a willful action. The word Ashrayatvam is derived from the root verb Ashri आश्रि which means to seek refuge in, to adhere to. Ashraya means the person or thing in which any quality or article is inherent or retained or received. The suffix tva त्व denotes such a quality. Phalashryatvam फलाश्रयत्वम् means results will necessarily follow

Putting it together the willful actions of a person who is firmly grounded in truth, ensure results.

A firm grounding in truth makes the action of such a person always fruitful, leading to the desired results.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्॥ ३७॥

Asteyapratishṭhāyām sarvaratnopasthānam||37||

All the (सर्व) wealth (रत्न) subserve (उपस्थानम्) the Yogin firmly grounded in (प्रतिष्ठायां) non-stealing (अस्तेय) ||37||

The word Asteya is derived from the root verb Stai स्तै which means to steal, to take possession of what is not yours. The prefix a अ denotes opposite. Astai अस्तै means not to steal, Asteya, the noun form, means not stealing, limiting your needs to what is rightfully yours.

The word Pratishthayam प्रतिष्ठायाम् is derived from the root verb Stha स्था which means to stay at one place. The prefix Prati here denotes firmness. Pratishtha प्रतिष्ठा derives from root verb Stha स्था which means to stand, Stha स्था as noun means standing firm, stationary at one place. Prati प्रति is a prefix denoting downwards movement, towards the ground. Pratishtha thus means standing on or placing oneself firmly at one place, grounding, being firmly established. Pratishthayam means as a result of being firmly established in something.

The result is described in the last word of the Sutra, Sarvaratnopsthanam सर्वरत्नोपस्थानम्, सर्व+रत्न+उपस्थानम्. The word Sarva सर्व is derived from the root verb Sri सृ which means to go or to pervade. Sarva means all, each and every possible object. The word Ratna रत्न means any precious thing, anything excellent or best of its kind. The word Upasthanam उपस्थानम् is derived from the root verb Stha स्था which means to stay at one place. The prefix Upa उप denotes following. Upastha means to stay near. Upasthana means waiting on or attendant.

A firmly grounded practice of not coveting what is not yours; all the wealth of the world stands in attendance before you, available to you. Anyway, since it is not yours, it does not matter.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः॥ ३८॥

Brahmacaryapratishṭhāyām vīryalābhah||38||

Constantly dwelling in (प्रतिष्ठायां) the universal divine essence (ब्रह्मचर्य), develops (लाभः) vigour and energy (वीर्य) ||38||

The word Brahmacharya ब्रह्मचर्य has made people go in circles around sex, or rather avoidance of sexual behaviour. The word Brahman ब्रह्मन् means the Supreme Spirit, the Absolute. It is derived from the root verb Brih बृह् which means to grow, to fill-up. Brahman therefore means something which fills up everything, the Supreme Spirit, the Absolute. Charya चर्य derives from the root

verb Char चर् which means to engage in, to be occupied with, to obtain knowledge about.

The root verb char चर् also has sexual connotation, to the extent that it also means to have intercourse with, similar to the old English 'to be with' meaning the intercourse. In the context of yoga and in the context of Yamas as restraints which distinguish us from animals the most applicable meaning will be 'to be occupied with Brahman, with a view to obtain knowledge about it'.

Similar to the going around in circles, in respect of Brahmacharya earlier, here also people take it to mean sexual self-denial, leading to gain of the male seminal fluid. Let us try to find a meaning which will match the literal meaning of Brahmacharya, to be occupied with Brahman, with a view to obtain knowledge about it'.

The word Veerya derives from the root verb Veer वीर् which means to make heroic efforts, to be powerful. Veerya therefore would mean ability to make heroic efforts, valor, and power. The word Veerya has appeared once before in the Yogasutras, in Samadhipada, श्रद्धावीर्यसमाधिप्रज्ञापूर्वक इतरेषाम्, stating the heroic efforts as one contributing factor, along with faith born out of experience and perfect knowledge born out of Samadhi. The driving force for the heroic efforts put in by the Yogin to be, is his unquenched thirst for knowledge about Brahman, the Absolute.

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः॥ ३९॥

Aparigrahasthairye janmakathantāsambodhaḥ||39||

Stability (स्थैर्ये) of non-possessiveness (अपरिग्रह) enables the yogi to understand (सम्बोधः) how and why (कथन्ता) of his existence (जन्म) ||39||

The word Aparigraha अपरिग्रहः is derived from the root Grah ग्रह् which means to take, to receive, to accept. This verb covers a wide range of activities, like see, hear, smell, taste, and accept after analysis, depending on the context. The prefix Pari परि denotes complete. Parigrah परिग्रह् means to grasp, to seize. The prefix A अ denotes absence. Aparigraha, the noun thus means total absence of possessiveness, desire for any object.

The word Sthairya स्थैर्य is derived from Sthira which means steady or unmoving, Sthairya means the quality of being steady or not moving, stability. Aparigrahasthairye अपरिग्रहस्थैर्ये means on reaching stability in total absence of possessiveness. What happens on reaching this state is given in the last word of the Sutra.

The word Janmakathantasambodhah जन्मकथन्तासम्बोधः consists of जन्म +कथन्ता +सम्बोधः. Janma is derived from the root Jan जन् which means to be born, to originate. Janma means birth. Kathanta is derived from the query word Katham कथम् which means How and In what manner? Kathanta means narration of how and why. Sambodhah सम्बोधः is derived from the root verb Budh बुध् which means to fathom a depth, penetrate to the bottom, to analyse to the end. The prefix Sam denotes comprehensiveness. Sambodha means comprehensive analysis and consequent understanding.

Aparigraha अपरिग्रह means total absence of possessiveness, desire for any object. We are terrified of peeping deep in our mind to find out why we are what we are. The basic reason for this hesitation is our fear that we may end up losing what we have, what we are. If there is no possessiveness, we would be able to do a perfectly objective analysis of why we are what we are; thereby knowing how and why of our present existence.

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः॥४०॥

Śaucātsvāṅgajugupsā parairasānsargah||40||

Cleanliness (शौच) protects own (स्व) body (अङ्ग), enabling one to be indifferent to it (जुगुप्सा), avoiding contacts (असंसर्गः) with others (परैः) ||40||

The word Shauch शौच meaning cleanliness is derived from the word Shuchi शुचि meaning clean. The word Shuchi is derived from the root verb Shuch शुच् which means to make bright, to become clean. There is great debate as to what does Jugupsa mean. The word Jugupsa जुगुप्सा is derived from the root verb Gup गुप्. One of the meanings of this verb is to be disgusted with, to find highly distasteful. The other meaning is to protect, to defend.

As per the usage fixed by the grammarian Panini, the particular form Jugupsa is to mean distaste. Since the work of Patanjali antedates that of Panini, and there is precedence in Vedic literature of the word Gup being used to mean protect, I find this to be the correct meaning here. Cleanliness leads to Protection of the Body-mind complex. This is further supported by the fact that Patanjali assumes the Body-mind complex to be the instrument for attaining Liberation; there is no need for him to make the aspiring Yogin to feel the body-mind complex to be disgusting and distasteful. On the contrary, the Yogin by ensuring Shaucha cleanliness would protect and defend the body, if only as a tool for liberation. Other effects of Shaucha, cleanliness are undisputed.

The second word is Parairasansargah परैरसंसर्गः, परैः+असंसर्गः. Par पर means other, Paraih परैः means done by others. The word Asansargah असंसर्गः is derived from the verb Samsrij संसृज् which means to let loose together; to mix together, commingle, Samsarga means contamination or conjunction. The

prefix A अ denotes absence, Asamsarga means non-contamination, and Parairasansargah means non contamination by others.

The other beneficial effects of Shaucha continue in the next Sutra.

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च॥४१॥

Sattvaśuddhisāumanasyaikāgryendriyajayātmadarśanayogyatvāni ca||41||

Also (च) purity (शुद्धि) leading to predominance of energy principle of the nature (सत्त्व), tranquility of mind (सौमनस्य), onepointedness (एकाग्र्य), wining over of the mechanisms of perception and action (इन्द्रियजय), worthiness (योग्यत्वानि) for perceiving(दर्शन) the Self(आत्म) are developed. ||41||

All these effects of the Shaucha match with the previous sutra if Jugupsa is taken to mean protection, defending for existence. Cleanliness of the mind-body complex would definitely lead to all these and more.

Sattva सत्त्व is derived from the word Sat सत् which is present participle of the root As अस् which means to be. Sat means as it is, true. Sattva refers to Buddhi part of the Mind-body-complex. The word Shuddhi is derived from the root verb Shudh शुध् which means to be or become pure, be purified, be cleared, be cleansed, Shuddhi means cleansing or purification. Sattvashuddhi means purification of Sattva, the Buddhi.

The word Saumansya सौमनस्य is derived from root Man मन् which means to think, Manas मनस् which means the mind, the prefix Su denotes good, pleasant, Saumansya means pleasantness or freshness of mind.

The next word is Ekagrya एकाग्र्य, एक+अग्र्य. Eka means one, Agrya is derived from Agra अग्र which means sharp point, Agrya is the quality of sharp point. Ekagrya thus means onepointedness.

The word Indriyajaya इन्द्रियजय consists of इन्द्रिय and जय. The word Indriya is derived from the root verb in इन् which means to have power, to infuse strength. Indriya is something in which power has been infused, Organs of sense and action and Buddhi, the intelligence together. Jaya जय is derived from root verb Jay जय् which means to win, Jaya means victory or conquest. Indriyajaya means winning over the organs.

The next word Atmadarshanayogyatva आत्मदर्शन consists of आत्म+दर्शन +योग्यत्व. Atma means self, Darshan दर्शन is derived from the root verb Dhrish दृश् which means to see or to perceive, Darshan means seeing, perceiving. Atmadarshan means perceiving the self correctly. Yogyatva योग्यत्व is derived from the root verb Yuj युज् which means to apply, fit, fix ; to use, employ, make use of; to make ready, prepare. Yogyatva means fit or able to, Yogyatva means

ability, fitness. Cleanliness enables development of ability to correctly perceive ones' self.

The practice of cleanliness of the Body mind complex Shaucha, शौच, needs to be distinguished from the practice of removal of destructive behaviour harmful to the body-mind complex, Tapas. While the first one relates to getting rid of the normal by-products of the body-mind complex, akin to maintenance of the mind-body vehicle, the second relates to getting rid of destructive behaviour patterns acquired since our birth, akin to improving driving by getting rid of bad driving habits.

सन्तोषादनुत्तमसुखलाभः॥४२॥

Santoṣādanuttamasukhalābhah||42||

Contentment (सन्तोषात्) leads to (लाभः) unsurpassed (अनुत्तम) happiness (सुख) ||42||

No comments are required it is clear as it is.

The word Santosha is derived from the root verb Tush तुष् which means to be contented or satisfied, to be pleased or delighted with anything. The prefix Sam सं denotes comprehensiveness. Santosha is all inclusive satisfaction with no wants pending. Uttama is derived from the particle Ud उद् which denotes upwards, implying superiority. The suffix Tama तम indicates best Uttama means excellent, the best. Sukh means joy, happiness. Labhah is derived from the root verb Labh लभ् which means to get to possess. Labha, लाभ means benefit, receipt. The all inclusive satisfaction with whatever one has leads to the best joy, happiness.

The desire for more and more things, objects of pleasure to senses leads to more and more unhappiness. If one decides to be happy with what one has, the wants vanish and so does the unhappiness.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः॥४३॥

Kāyendriyasiddhiraśuddhikṣayāttapasah||43||

Perfection in the abilities of the body (कायासिद्धि) and mechanisms of action and perception (इन्द्रियसिद्धि); elimination (क्षयात्) of impurities (अशुद्धि) (of body and mind) takes place as a result of removal of self destructive behaviour (तपसः) ||43||

If Tapasah तपसः is taken to mean removal of all behaviours destructive of the body-mind complex, the sutra become more meaningful.

Kaya काय is derived from the root verb Chi चि which means to arrange or to construct. Kaya means this construct of flesh and bones, the human body. The word Indriya is derived from the root verb in इन् which means to have power, to infuse strength. Indriya is something in which power has been infused, Organs of sense and action and Buddhi, the intelligence together.

The word Siddhi सिद्धि is derived from root verb Sidh सिध् which means to be accomplished, to be completed. Siddhi means ability for accomplishment, enhanced ability or capability. All Siddhis relate to enhanced abilities of the Mind-body-complex, this is specified by Kayendriyasiddhi कायेन्द्रियसिद्धि.

The reason as to why Tapas has this effect is described in the next word Ashuddhikshayattapasah अशुद्धिक्षयात्तपसः, अशुद्धि+क्षयात्+तपसः. The word Ashuddhi is derived from the root verb Shudh शुध् which means to clean, to make pure. The prefix अ denotes the opposite. Ashuddhi means absence of cleanness or purity. The word Kshayat is ablative declension of word Kshaya क्षय, derived from the root verb Kshi क्षि which means to remove. Kshayat means as a result of the removal of something.

The word Tapasah तपसः is genitive declension of Tapas, derived from root Tap तप् which means to heat, since heating has been the process to remove impurities, it also means to remove impurities. Tapas as applied to the human-body-mind complex mean all those activities undertaken to remove all the impurities, all self destructive habits both physical and mental. Tapasah means as a result of Tapas.

To put together, The abilities of the mind-body-complex are enhanced as a result of removal of impurities by Tapas.

स्वाध्यायादिष्टदेवतासम्प्रयोगः॥४४॥

Svādhyāyādiṣṭadevatāsamprayogaḥ||44||

Study of oneself to understand self (स्वाध्यायात्) leads to communion (सम्प्रयोगः) with desired (इष्ट) divine power (देवता) ||44||

If Swadhyaya स्वाध्यायः taken correctly to mean Study of oneself to understand self, it will first lead to understanding of the concept and correct meaning of the word Ishtadevata इष्टदेवता and would definitely lead to a communion with the Ishtadevata.

Let us see Swadhyaya स्वाध्याय, स्व+अध्याय. In the context of Yogasutras the word Swa is used in the sense of owned, the human-body-mind complex and the world at large. The word Adhyaya is derived from the root Adhi अधी which means to study, Adhyaya means study. Swadhaya means study of our own body-mind-complex and the world to understand it better.

What happens as a result of Swadhyaya? Ishtadevetasmpayogah इष्टदेवतासम्प्रयोगः, इष्ट+देवता+सम्प्रयोगः is the result. Ishta इष्ट is derived from the root verb Ish इष् which means to endeavour to obtain, strive, seek for ; to endeavour to make favourable ; desire, wish, long for. Ishta means sought for, desired. The word Devata देवता is derived from the root verb Div दिव् which means to shine or to be bright. Devata means a deity or divine being. The

word Samprayoga is derived from the root verb Yuj युज् which means. to apply, fit, fix ; to use, employ, make use of; to make ready, prepare. Sampyayaga means union, conjunction, meeting with, reaching, approaching.

As a result of the intense study, one is able to reach the desired deity or the divine being.

समाधिसिद्धिरीश्वरप्रणिधानात्॥४५॥

Samādhisiddhirīśvarapraṇidhānāt||45||

Accomplishment (सिद्धिः) of Samādhi or Perfect Concentration (समाधि) is achieved through complete submission (प्रणिधानात्) to the highest self (ईश्वर) ||45||

The meaning of Ishwara needs to be taken from the earlier sutras 1-23 to 1-31. Yes, placing you as close to the Ishwara as possible leads to establishment of Perfect Concentration Samadhi.

The word Samadhi समाधि has been used to mean various states of mind in various texts. In the context of the Yogasutras, however, we need to stick to what Patanjali says. Samadhi is derived from the root verb Dha धा which means to hold, to fix upon, direct towards to fix or direct the mind. The prefix Aa आ denotes from all sides. The first prefix Sam denotes coming together, collecting together, completeness, perfection. Samadhi thus means, by use of simple grammar, perfectly holding the Chitta together into the one object, Chitta perfectly merging with the object.

This state is made possible as a result of Ishvarpranidhana ईश्वरप्रणिधान. The description of Ishvarpranidhana is given earlier. Ishvara ईश्वर is derived from the root Ish ईश् which means to own, possess;to belong to; to dispose of, be valid or powerful, to be master of. Ish the noun form means master, lord, the supreme spirit. The suffix Var वर which denotes the best, seniormost, Ishvara thus means the supreme lord of everything The concept of Ishwara ईश्वर as envisaged by Patanjali is different from the common concept of God. The word Pranidhana प्रणिधान literally means to place something near to. Ishwarpranidhan ईश्वरप्रणिधान literally means placing oneself as close as possible to the Ishwara, submitting oneself completely to Ishwara. If the Ishwara is what is defined by Patanjali, this is the most easy action, or most difficult. One has to decide.

स्थिरसुखमासनम्॥४६॥

Sthirasukhamāsanam||46||

Firm (स्थिर) and comfortable (सुखम्) Posture (आसनम्) is required for further practices of yoga ||46||

The next three steps, component parts अङ्गाः, relate to preparation of the mind-body complex for experience of Samadhi. The overall objective of Yoga

is to Achieve or reach the stage of absolute Liberation कैवल्य. Experience of Samadhi is the first step towards this objective, for all of us who are not fortunate enough to get it through grace. The earlier sutra says समाधिप्रज्ञापूर्वक इतरेषाम्. Yoga is the way of efforts.

The process of Dhyana, concentration till the experience becomes sharply focused and continuous, requires that we should be able to make the whole body-mind complex remain perfectly still during the process.

On a lighter vein, suppose while sitting in Asana, we reach Samadhi stage and remain there for some time; returning back, one should find the body in the same position, fully functioning, else how can we return?. The Asana, therefore, needs to be steady and comfortable, if it is not comfortable, the discomfort to the body will recall us back.

This requires perfectly steady posture, Asanam आसनम्. Asanam is derived from the root verb Aas आस् which means to sit down, to sit down quietly. Aas indicates a sense of continuity in the sitting. Asana means sitting down. Patanjali prescribes what such a posture should be. The word Sthira स्थिर is derived from the root verb Stha स्था which means to remain steady, without moving. Sthira therefore means steady, without any movement. The word Sukha सुख, means happiness or comfort. Comfort is relevant in the extant case. So the posture should be steady and comfortable.

It will be seen that Patanjali is not referring to the Posture as mentioned in Hatha-yoga. Nor is he asking for any body contortions, causing any discomfort or stress on the body-mind complex. How does one achieve these specifications of steady and comfortable is answered in the next sutra.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम्॥४७॥

Prayatnaśaithilyānantasamāpattibhyām||47||

The posture is made firm and comfortable by bringing about an infinite number (अनन्त) of balances (समापत्तिभ्याम्) between effort (प्रयत्न) and relaxation (शैथिल्य) in the body||47||

Samapatti समापत्ति is derived from root पद् which means to fall towards, to come towards. The prefixes Sam सम् and Aa आ together denote 'together perfectly'. Samapatti thus means perfectly coinciding together, combining, balancing together. In the word Anant अनन्त, Anta अन्त means end, the prefix An अन् denotes opposite, Anant thus means endless, tending to infinity, uncountable.

The word Prayatna प्रयत्न, is derived from the root verb Yat यत् which means to make effort, to try, to attempt. Yatna therefore means effort, attempt. The

prefix Pra प्र denotes perfection. Prayatna thus means perfect effort, effort with full concentration.

The word Shaithilya शैथिल्य is derived from root verb Shlath श्लथ् which means to be loose or to be relaxed. Shithil means relaxed, Shaithilya शैथिल्य, means relaxation, release. For achieving a steady posture of any limb, the anatomy tells us, it is required to bring about a perfect balance of effort and relaxation of the related opposing muscles.

If the whole body is to be made steady, an infinite number of such balances will need to be in place. If this happens the posture will not only become steady but it will also become comfortable. While this is happening, the mind, which has to be involved in a highly focused manner to bring about these processes, will also become steady.

ततो द्वन्द्वानभिघातः॥४८॥

Tato dvandvānabhighātaḥ||48||

Then (ततो) all the opposites counterbalance each other (द्वन्द्वान्) and become ineffective (अभिघातः) ||48||

Tataḥ ततः refers to earlier Sutra, of the state when the infinite number of counterbalancing pairs of perfect effort and relaxation fall together in place resulting in a steady posture.

The word Dvandva द्वन्द्व is reduplicated Dva द्व indicating a pair of qualities which are opposite to each other.

The word Abhighata अभिघातः is derived from the root verb Han हन् which means to kill or to overcome. The prefix Abhi अभि denotes repeated application. Abhighata thus means repeatedly overcoming, in case of Dvandva, offsetting each other.

When the perfection in Asana happens as a result of perfect counterbalancing of an infinite number of effort-relaxation pairs, similar process takes place in the mind component of the Body-mind complex. In this case, the opposite forces of patterns of behaviour, acting in opposite directions, which are always pulling the mind apart literally, are counterbalanced and become ineffective. The body becomes still, all motion of the body except breathing stop, all the commotion in the mind comes to a halt. Since the body has become steady and mind has become tranquil, the breathing also becomes steady, deep and slow.

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः॥४९॥

Tasminsati śvāsapraśvāsayorgativicchedaḥ prāṇāyāmaḥ||49||

In that state of stability (तस्मिन्सति) with increasing awareness, the flow (गति) of inhalation (श्वास) and exhalation (प्रश्वासयोः) undergoes variety of changes (विच्छेदः) known as Pranayam (प्राणायामः)||49||

Sati is a special way of indicating the locative. The word that follows or precedes Sati is the location, from that word. The word Tasmin तस्मिन् refers to the steady Asana state. The words Tasminsati तस्मिन्सति meaning 'in that state', all that has been described in the previous three sutras has taken place and the state continues. The body has become steady, alert yet relaxed as a result of uncountable balances of pairs of opposite forces, the mind is emptied of all other thoughts other than the intent of making the body steady, a level of comfort in the posture is experienced. The need for inbreath and outbreath is reduced as a result in the decrease of the requirements of the body for breath. When this happens, the Pranayama happens.

What is this Pranayamah प्राणायामः? The word Pranayama is combination of two words Prana प्राण and Ayama आयाम. The word Prana प्राण is derived from the root verb An अन् which means to breath, to live. The English word animal has the same root; it means something which breaths and therefore lives. The simple meaning of Prana is therefore breath. The word Ayama is derived from the root verb Ayam आयम् which means to stretch, to lengthen out, to extend. Ayama आयाम therefore means stretching, extending, expansion. Pranayama simply means stretching, extending, expanding breath. When the conditions in the previous three sutras are met, Pranayama happens.

This is further supported and explained by the actual process relating to breathing that takes place. The word Shwasa श्वास is derived from the root verb Shwas श्वस् which means to breath, to respire. श्वास means inbreath, breathing in, inspiration. Prashwasa प्रश्वास, on the other hand, means outbreath, breathing out, expiration. The word Gati is derived from the root verb गम् which means to move. Gati means motion, movement, or velocity. The word Viccheda विच्छेदः is derived from the root verb Cchid छिद् which means to cut, to divide or to separate. विच्छेदः would, therefore mean dividing or separating. What is being separated, divided or broken into parts? The Gati गति the motion of breathing, of Shwasprashwasyoh श्वासप्रश्वासयोः, is to be broken into parts. This breaking of the motion of breathing can be done by paying full attention to the breath, being completely aware of it. When this takes place Pranayama happens.

To my mind, stopping of breath, holding it; is not indicated either in this sutra or the next ones.

बाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः॥५०॥

Bāhyābhyantarastambhavṛttirdeśakālasankhyābhiḥ paridrṣṭo
dīrghasūkṣmah||50||

The outward movement (बाह्य), inward movement (आभ्यन्तर) and stillness (स्तम्भवृत्तिः) are observed with awareness (परिदृष्टः) and related to the space, time and frequency (देशकालसंख्याभिः), leading to the breathing becoming longer and longer (दीर्घ) and subtler and subtler (सूक्ष्मः) ||50||

The most crucial word in this sutra is Paridrishtah परिदृष्टः. The word is derived from root verb Drish दृश् which means to see, to observe, to see in the mind, to be aware. The prefix Pari परि indicates in detail, paying full attention to, completely.

Paridrishtah परिदृष्टः would thus mean being completely aware, completely seeing in the mind. The seeing, being aware, relates to the breathing process. The breathing process, श्वास and प्रश्वास are to be observed with full attention. You have to be completely aware of each instant of the inbreath and outbreath.

Patanjali next specifies as to what all one should be aware of while observing the breathing process. The word Bahyabhyantarstambhavrittih बाह्याभ्यन्तरस्तम्भवृत्तिः describes the tendencies of the breath. The word Bahya बाह्य is derived from the particle Bahir बहिर् which means outwards, Bahya means flowing out. The word Abhyantar आभ्यन्तर is derived from the particle Antar अन्तर which means inward, the prefix Abhi denotes repeated application, Abhyantar means flowing inwards. Stambh स्तम्भ is derived from the verb Stambh स्तम्भ् which means make firm, make stiff or immovable, Stambhvritti means tendency of the breath to slow down. The tendency of the breath to flow out, tendency to flow inwards, and tendency of the breathing to slow down is to be observed.

The awareness of breath, besides the movement, is to be related to the place and time. The word Deshkalsankhyabhih देशकालसंख्याभिः, consists of Desh, देश derived from the root verb Dish दिश which means to point a direction, to show a direction, Desh देश means any spot or place shown or indicated. Further, the place where the breath is felt in all these three components, the time taken for each of the processes as also the frequency of these processes is to be observed. One has to be fully aware of all these dimensions of breathing, this is Pranayama. What is the result of this being fully aware, Paridrishtah? The breath becomes long, Deerghah दीर्घः and Sukshmah सूक्ष्मः, subtle, delicate, as delicate as a strand of silk, silken breath.

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः॥५१॥

Bāhyābhyantaraviṣayākṣepī caturthaḥ||51||

Going beyond (आक्षेपी) everything (विषय) the outward movement (बाह्य), the inward movement (आभ्यन्तर) and momentary stillness, the fourth type is observed ||51||

The word Bahyabhyantarvishayakshepi बाह्याभ्यन्तरविषयाक्षेपी consists of बाह्य+आभ्यन्तर+विषय+आक्षेपी. Bahya as we have seen in the previous Sutra is tendency to flow outwards, Abhyantara is tendency to flow inwards. Vishaya विषय is derived from the root verb shi शि which means to be attentive. The prefix Vi वि here denotes distinction, Vishi विशि to be attentive to a particular object. Vishaya विषय thus means an object of attention, an object of sense, e.g. sound, touch, form, taste and smell, here the object is the movement of breath. Akshepi आक्षेपी is derived from the root verb Kship क्षिप् which means to throw or cast. The prefix Aa आ denotes from. Akship आक्षिप् means to refuse, not to have regard to, refuse as wrong. Akshepin means one who does not accept, one who refuses to accept. Here it refers to that Pranayama which does not accept the three tendencies as such, one which goes beyond.

When the above process is continued, at some point of time, the breathing goes beyond three tendencies, inwards, outwards, slowing down, may be it stops altogether, who knows or cares. This is described as the fourth type of Pranayama.

ततः क्षीयते प्रकाशावरणम्॥५२॥

Tataḥ kṣīyate prakāśāvaraṇam||52||

By following the above practices (ततः), the covering (आवरणम्) on the light of true understanding (प्रकाश) is attenuated (क्षीयते) ||52||

Tatah refers to the Paridrishta of the previous Sutra. As the process of keeping the awareness on breath deepens, resulting in the breath becoming deep and subtle, silken and maybe one experiences something beyond the three tendencies.

What happens? The answer is given in the next two terms Prakashavaranam Kshiyate प्रकाशावरणम् क्षीयते. The word Prakasha प्रकाश is derived from the verb Prakash प्रकाश् which mean to shine or to illumine. The noun Prakasha means brightness or light, it also means the light of divine knowledge which is built deep within each one of us, covered by layers of Vrittis. The word Avarana आवरण is derived from the root verb Vri वृ which means to cover or to conceal. The prefix A आ denotes location. Avarana thus means covering. The word

Kshiyate क्षीयते is derived from the root Kshi क्षि which means to destroy to bring to an end. The covering on the light of divine wisdom is destroyed.

As the Process of Pranayama deepens, when the Asana is made steady and comfortable as a result of counterbalancing of uncountable pairs of opposite forces, awareness of each and every aspect of the Breathing process fills up the mind, the Pranayama happens, breath becoming long and delicate, the veil of ignorance on the internal light of true understanding which all of us are blessed with thins out and destroyed in the end, we are able to see the light, slowly begin to understand what we are.

धारणासु च योग्यता मनसः॥५३॥

Dhāraṇāsu ca योग्यता मनसः॥53॥

And (च) the mental (मनसः) ability (योग्यता) for concentration on one object (धारणासु) is achieved॥53॥

The above process opens the doors to further progress. Dharana धारणा is derived from the root Dhri धृ which mean to hold without moving. Holding of the mind at one place by attaching it to a specified object – is Dharana. Dharanasu means towards Dharana.

Yogyata योग्यता is derived from the root verb Yuj युज् which means to apply, fit, fix ; to use, employ, make use of; to make ready, prepare. Yogya means fit or able to, Yogyata means ability, fitness. Whose Yogyata are we talking about is given in the last word Manasah मनसः. Manasah is derived from the verb Man मन् which means to think. Manas मनस् is the noun form, which means the mind, Manasah is the genitive, of the mind. It is a state where the mind is firmly anchored. The word Manasah has appeared twice in the Yogasutra, both the times it has referred to the moving component of the Chitta, and possibly most difficult to hold in one place.

When the Asana is Sthir and Sukham and the Pranayama happens, the mind achieves the ability to achieve stability of undisturbed concentration on a single object. In the normal state, our mind has a tendency to get attached to each and every object in our vicinity, like a butterfly flitting between flowers. This means that we are not able to focus on a single object, not able to achieve onepointedness. As a result of the Pranayama we are able to let go of this tendency, are able to focus our mind on a single object, enabling us to undertake practice of the advanced components of Kriyayogah.

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः॥५४॥

Svaviṣayāsamprayoge cittasya svarūpānukāra ivendriyāṇām pratyāhārah॥54॥

When the mechanisms of perception and action (इन्द्रियाणां), cease (असम्प्रयोगे) their respective operations (स्वविषय) and appear (इव) to follow (अनुकार) the shape (स्वरूप) of mind (चित्तस्य), it is called their withdrawal (प्रत्याहारः) ||54||

Let us start with the first word, Swavishayasamprayoge स्वविषयासम्प्रयोगे, स्व+विषय+असम्प्रयोगे. In the context of Yogasutras the word Swa is used in the sense of owned, the human-body-mind complex and the world at large. Vishaya विषय is derived from the root verb shi शि which means to be attentive. The prefix Vi वि here denotes distinction, Vishi विशि to be attentive to a particular object. Vishaya विषय thus means an object of attention, an object of sense, e.g. sound, touch, form, taste and smell. Swavishay means all the objects providing fodder to the Indriyas, which in turn attract the mind so that it gets attached to the experience provided.

The next term is Asamprayoge असम्प्रयोगे is derived from the root verb Yuj युज् which means to apply, fit, fix ; to use, employ, make use of; to make ready, prepare. The prefixes Sam and Pra together denote commonness and extensiveness. Samprayoga means common and extensive use. The prefix A अ denotes the exact opposite, complete stoppage of the normal use. Who is the used is given in the next word; the Chitta is used extensively by the Indriyas. When this common usage is stopped, what happens is given in the next two words, Chittasya Swarupanukar. When the process of Pratyahara is established, the process is reversed. Instead of the Chitta getting attached and carried away by the experience through the Indriyas, it is as if the Indriyas follow the Chittas own form Chittasya Swarupanukar Iva चित्तस्य स्वरूपानुकार इव.

Patanjali defines the process of Pratyahara प्रत्याहारः in these two sutras. Normally, the mind follows and gets attached to the experience provided by the mechanisms of perception and action. To further complicate the matters, the mind behaves in a patterned manner as a result of Vrittis. Our past actions haunt us through the mechanism of Karma. As a result we do not live in the present, here and now. Pratyahara is a process which enables us to let go of the attachment to the experience of the sense organs. The word Pratyahara प्रत्याहारः is derived from the root verb Rhi हृ which means to take hold of, to captivate. It is combined with Prefix Prati प्रति indicates opposite direction. The Prefix A आ indicates towards. प्रति आ हृ, प्रत्याहृ means reverse of getting captivated, first to let go of the hold, to get detached and in effect reverse the process of getting attached, in this case the Indriyas getting attached to what the mind is focusing on, Pratyahara thus means getting detached, letting go of the hold of the mechanisms of perception and action on the mind, withdrawing the senses from external objects and the Chitta providing its own form to the Indriyas to follow..

Another way of looking at Pratyahara is to understand it as reversal of the hold of the sense organs on the mind, rather than the senses captivating the mind, in Pratyahara the mind captivates the senses. When does this happen? When the mechanisms of perception and action abstain from their normal mode of behaviour and follow the mind, Pratyahara happens. It is a complete

reversal, rather than the mind blindly following what it gets from the sense organs, the sense organs follow the character of the mind.

One thing is certain the mind needs to be provided with the activity of getting attached to something, in normal mode, the mechanisms of perception provide the something to which mind gets attached, in Pratyahara the attachment is reversed, mind providing the experience to the mechanisms.

ततः परमा वश्यतेन्द्रियाणाम्॥५५॥

Tataḥ paramā vaśyatendriyāṅām||55||

This practice (ततः), leads to supreme (परमा) subjugation (वश्यता) of the mechanisms of perception and action (इन्द्रियाणाम्) ||55||

Tataḥ ततः means when the process of Pratyahara is firmly established, the normal process of the mind following and getting attached to the sense experience provided by the Indriyas is completely reversed and the Indriyas are following the form of the Chitta, as if the experience is provided by the Chitta. What happens is given in the next two words, Parama Vashyatendriyanam परमा वश्यतेन्द्रियाणाम्, परमा, वश्यता+इन्द्रियाणाम्.

Parama means the supreme, Vashyata is derived from the verb vash वश् meaning to charm, to enchant; in English the word Vassal, overpowered is derived from this very root. Vashyata means being subdued by persuasive means. In the normal state the Chitta is charmed by the experience provided by the Indriyas, When Pratyahara takes place the process is reversed, the Indriyas follow the form of the Chitta, the mind resulting in the subjugation of the Indriyas of the extreme kind.

The process of Pratyahara is very easy to describe and understand but extremely difficult to put to practice. The linkage between the Indriyas and the mind is not snapped but it is reversed.

This sutra is self explicit, once Pratyahara is understood and established, the mind captivates the sense and action organs completely. The captivation is reversed प्रति आ ह्.

Third Section: supernatural powers

तृतीय पादः विभूतिपादः

देशबन्धश्चित्तस्य धारणा॥१॥

Deśabandhaścittasya dhāraṇā||1||

When one object (देश) firmly holds (बन्ध) the mind, (चित्तस्य) it is called Dharana (धारणा) ||1||

Desh देश means any spot or place shown or indicated, derived from the root verb Dish दिश which means to point a direction, to show a direction. Bandha means catching holding, binding, derived from the root verb Bandh बन्ध which means to hold, to catch, to ensnare.

Dharana धारणा is derived from the root Dhri धृ which mean to hold without moving. This Sutra gives the definition of Dharana as defined by Patanjali. Very specific - Holding of the mind at one place by attaching it to a specified object – is Dharana. It may be seen that the object is not specified, nor is the method for attaching the mind to the object. That is your choice. The process is defined, but freedom is given for specifics.

Let us go a little deep in the process of holding, Bandha, of any object by the mind. What happens when we perceive an object? The mechanisms of perception and the sixth organ Buddhi register it and the mind is made aware. The Vrittis Pratyaksha, Anumana and Pramana immediately come into play. We immediately go in the past, either our experience or someone's' experience is used as a benchmark, it is as if we are seeing the object through a coloured glass. The process does not end there. Holding of the object in the mind involved the processes of Vitarka and Vichara. In this case, these normal processes end in a massive chaos, this would not lead to Ananda of seeing the object as it is, feel the existence of the object and realise the correct form of the object. The mind is scattered all over the place.

Now what happens when the Vrittis are completely or partly dissolved? Upto the level of registering by the mechanisms of perception and the Buddhi the process is same. Since Vrittis are not there we go over direct to the processes of Vitarka - Vichara - - Ananda - Asmita and Rupa, all these processes are synergistic, no chaos, as the time passes by the mind gets more and more firmly attached to the object or the object gets attached to the mind. Desha Bandha of the mind, the Chitta happens, that is Dharana.

तत्र प्रत्ययैकतानता ध्यानम्॥२॥

Tatra pratyayaikatānatā dhyānam||2||

When there (तत्र) is one continuous, sharply focused (एकतानता) experience of that object (प्रत्यय) alone, it is Dhyana (ध्यानम्), meditation ||2||

Tatra तत्र which means, there, in the process called Dharana. The word Pratyaya is derived from verb Pratee प्रती which means to return back from, to follow from something as a necessary result, consequence or response. Pratyaya thus means response of an experience. In a way the processes of Vitarka, Vichara, Ananda, Asmita and Rupa together constitute the Pratyaya. In the final stage the Rupa, the perceived, unchanging form of the object holds the object and the mind together, this ensures Ekatanata, Dhyana happens

Ekatanata एकतानता is combination of Eka एक meaning one and Tanata तानता stretched, which is derived from the root Tan तन् which means to stretch, to extend, to draw out. Ekatanata describes the process of drawing a single continuous yarn from silk or cotton. Pratyayaikatanata प्रत्ययैकतानता thus means Drawing out response to the experience in Dharana into a continuous unbroken thread.

Dhyana ध्यान is derived from the root verb Dhyai ध्यै which means to meditate, to hold in mind, to contemplate. Dhyana ध्यान thus is said to happen when, in the process of Dharana, the response to the object of experience, draws out in a single unbroken thread. Very skillfully defined process indeed! Thus defined, we can examine what we are doing as to find out whether it deserves to be described as Dhyana. The process starts as Dharana, elevates to Dhyana, if the response to the object of Dharana draws out as a single unbroken experience as the Rupa of the object perceived by the mind.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः॥ ३॥

Tadevārthamātranirbhāsam svarūpaśūnyamiva samādhiḥ||3||

During Dhyana (तत्), when the essence of the object of experience (अर्थ) alone (मात्र) illuminates the mind (निर्भासम्), making it, as if, (इव) devoid (शून्यम्) of its own form (स्वरूप), it is perfect concentration (समाधिः) ||3||

Tadeva तदेव, तत्+एव 'That itself' here refers to the continued process of Dhyana. The word Arthamatranirbhasam अर्थमात्रनिर्भासम् is a combination of two words Arthamatra and Nirbhasam. The word Artha अर्थ is derived from the root verb Artha अर्थ which means to strive to obtain, the noun form means purpose, motive, meaning.

The second part Matra मात्र is derived from the root verb Ma मा which means to measure, Matra means a measure, English word meter has same root. Anything+ Matra means a specific quantity with the upper limit not more than anything; quantity limited to the first term of combination with Matra. Arthmatra means Purpose alone and nothing else. Nirbhasam निर्भासम् is derived from the root verb Nirbhas निर्भास which means to be bright or luminous, the noun Nirbhas means lighted, lustre, brightness, brilliance. Arthamatranirbhasam thus means The purpose of the Dhyana alone, the unbroken thread of response to the chosen object of experience, and nothing else illuminates the mind.

Continuing the example taken for Dharana and Dhyana when the Rupa of the object, perceived through the processes of Vitarka etc is the purpose of the process of holding together of mind and object is achieved. When this Rupa, the purpose fills up the mind, lights up the mind, it is as if the mind loses its own form, Samadhi happens

Swarup स्वरूप, means own form. What does this own form relate to? The Chitta, the mind is the answer. Shoonyam शून्यम्, means empty. Iva इव, means, as if, not really.

The Word Samadhi is derived from the root verb Dha धा which means to hold, the prefixes Sam सम् and Aa आ together denote 'coming together perfectly'. Samadhi thus means holding together perfectly. What are we relating to? Chitta, the mind is being related. What is being perfectly held together? The processes of the mind are being perfectly held together. Samadhi thus means perfect holding together, absorption of thought into the one object of meditation, the Dhyana.

The Dhyana itself becomes Samadhi when the purpose of the Dhyana, the continuous response to the object, alone illuminates and fills up the mind so completely, that it is as if the own form of the mind is completely emptied and the perfect absorption of thought into the only object, the Dhyana takes place.

त्रयमेकत्र संयमः॥४॥

Trayamekatra samyamah||4||

Simultaneous application (एकत्र) of the above three processes (त्रयम्) is Samyama, the yogic restraint (संयमः) on the object||4||

I am not very sure whether Patanjali intended this to mean Dharana, Dhyana and Samadhi applied together. This appears not to be possible since Dhyana happens when the Experience in the Dharana becomes a single continuous strand. Similarly Samadhi happens when the purpose of Dhyana, the continuous single experience alone fully illuminates the Chitta, which as a result, appears to lose its own form.

The intension using the words Trayam Ekatra Samyama त्रयमेकत्रसंयमः which mean these three processes together constitute The Process called Samyama. The meaning becomes clearer if the word Ekatra एकत्र is taken to mean one after the other. The dictionary meaning is coincidence.

This process is designated as Samyama, The Yogik Restraint.

तज्जयात्प्रज्ञालोकः॥५॥

Tajjayātprajñālokaḥ||5||

Mastering (जयात्) the yogic restraint (तत्), the object is seen (आलोकः) in brilliance of superior wisdom (प्रज्ञा) ||5||

The word Tat तत् which means 'That' here refers to the process of Yogik Restraint. The word Jayat जयात् is ablative of Jaya जय. Jaya is derived from the root verb Ji जि which means to win, to master. Jaya therefore means winning over, mastery. Jayat means from Mastery of. Here mastery over the processes of Dharana, Dhyana and Samadhi. Since no definition of this Jaya is given, we have to build it. When will we say that the process is mastered? We should be able to start it whenever we want to. We should be able to stop it when we want to. We should be able to follow and be aware of each and every moment of the process as it goes on. We should be able to relate to it after it is over. We should be able to repeat it. We should be able to improve it. I don't know what Patanjali meant by Jaya, however going through the tenor of the rest of the Sutras this must be it

The word Prajnaya प्रज्ञा is derived from the root verb Jna ज्ञा which means to know, to understand. Know in English language has the same root. The prefix Pra प्र denotes perfection Prajnaya means perfect knowledge, gnosis. The word Aloka आलोकः is derived from the root verb Lok लोक् which means to see, to perceive. The prefix Aa आ denotes from all sides, all around. Aloka thus means seeing from all sides, seeing in a comprehensive manner. Prajnyaloka thus means perceiving in a comprehensive manner due to perfect knowledge. The mastery on Yogik restraint on an object enables perceiving it in an all comprehensive manner due to perfection in the knowledge and understanding.

What a tool for analysis!

तस्य भूमिषु विनियोगः॥६॥

Tasya bhūmiṣu viniyogaḥ||6||

Application (विनियोगः) of that yogic restraint (तस्य) needs to be on different objects in stages (भूमिषु) ||6||

The word Tasya तस्य which means 'of that' refers to the Yogik restraint. The word Bhumishu भूमिषु is locative form of Bhumi भूमि. Bhumi means step, stage, and ground of a house. The word Viniyoga is derived from the root verb Yuj युज् which means to use, to join, to connect. Use has the same root. The prefixes Vi and Ni वि and नि together denote using for a specific purpose, intense application. Viniyoga thus means using for a specific purpose. The Yogik restraint is to be used in stages for specific purposes.

त्रयमन्तरङ्गं पूर्वेभ्यः॥७॥

Trayamantarāṅgaṃ pūrvebhyah||7||

These three practices, of holding, meditation and perfect concentration (त्रयम्) are internal practices (अन्तरङ्गम्) than the previous (पूर्वेभ्यः) five practices of code of behaviour, restraints, posture and sense withdrawal ||7||

The word Antarang अन्तरङ्ग consists of two words Antar अन्तर् and Anga अङ्ग. Antar means inner, from within, Anga means component part, facet, and aspect. The word Purvebhyah पूर्वेभ्यः is ablative of Purva, which means the Previous, same root for the English word. Purvebhyah means As compared to the previous. These three practices are inner practices, practices from within, as compared to the previous five of Yama, Niyama, Asana, Pranayama and Pratyahara. These relate to the mind Part, the inner part of the mind body complex.

तदपि बहिरङ्गं निर्बीजस्य॥८॥

Tadapi bahiraṅgaṃ nirbījasya||8||

Even then (तदपि), these are far removed from (बहिरङ्गम्) the perfect concentration without support (निर्बीजस्य) ||8||

Tadapi, Tat Api, तदपि, तत् अपि, mean These, However. These refer to Dharana, Dhyana and Samadhi. The word Bahirangam बहिरङ्गम् is opposite of the word Antarangam used in earlier Sutra. Bahir बहिर् means outer, distant from, removed from. Bahirangam means an outer part, a component part far removed from the core. What are these practices distant from? They are far removed from the ultimate destination, the Nirbeej निर्बीज state.

The word Nirbeej is derived from the root verb Jan जन् which means to be born, to originate with prefix Vi वि which denotes in a specified manner. Veeja, which is written as Beeja means seed, something from which a particular animal or plant grows up, something which contains a complete map of what is to grow, if DNA was to be given a Sanskrit term it will be Beeja. Beeja also denotes the primary cause, Nirbeeja निर्बीज, the term used in the Sutra, on the contrary by use of the prefix Nir, निर् means something which has no seeds of anything, as a result nothing can grow. Since this term refer to Chitta, it refers to a state of mind where there are no seeds of anything to grow, no Vrittis, No Sanskaras, it is the ultimate station on this journey.

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो
निरोधपरिणामः॥९॥

Vyutthānanirodhasaṁskārayorabhibhavaprādurbhāvau
nirodhakṣaṇacittānvayo nirodhapaṇiṇāmah||9||

Dissolution (निरोध) of the correlation (अन्वयः) between the moment of time (क्षण) and the mind (चित्त), when the activating impression of the manifest state (व्युत्थान) subsides (अभिभव) and that of the dissolution state of mind (निरोध) appears (प्रादुर्भावौ), to ensure continuity of the dissolution state, is called dissolution (निरोध) transformation (परिणामः) ||9||

This Sutra and the next two Sutras give the basic definitions and descriptions of the processes involved in achieving Nirodha, Ekagrata and Samadhi. The word Vyutthana व्युत्थान is derived from the root verb Stha स्था, which means to stand. To further indicate the meaning the prefixes Vi and Ut वि and उत् are added. Ut denotes a motion upwards, outwards. In fact, the word out has the same root. The prefix Vi denotes strengthening of the other prefix Ut. Vyutthana thus means causing to rise up. In fact it denotes the exact opposite of Nirodha, causing to dissolve, to subside.

The word Nirodha निरोध derives from root verb Rudh, रुध्; to which prefix Ni नि is added. Rudh means to be stopped, to stop, to bring to an end. Prefix Ni indicates movement in downward direction. Several combinations of prefixes with root Rudh are available, each of which has a different shade of meaning. Suppression would mean Avarodh अवरोध, opposition would mean Virodh विरोध, and persuasion would mean Anurodh अनुरोध. All these processes would mean, at the end, there would be a balance of whatever one is trying to stop, it would go on accumulating and would blow up at the smallest stimulus. The process of Nirodha निरोध, on the other hand, indicates nothing remaining after the process is over.

The Word Samskara संस्कार is derived from the root verb Kri कृ which means to act, to do, to perform. The prefix Sam सम् denotes coming together, collecting together, completeness, perfection. The letter S स been added to distinguish between संस्कृ and संकृ, which have different meanings. Samskara thus means collected recordings of past actions and thoughts, of whatever one felt, in the Chitta, the mind. Thus there will always be Samskaras of Vyutthana, in the Chitta, and also there will be some Samskaras of Nirodha, recordings of the rare instances when the mind was calm, enjoying the then present. The word Vyutthannirodhsamskarayo is dual form of Sambandha declension, which translates as 'of the two Samskaras of Rising up and Dissolution of the Patterns of the Chitta'.

It is a normal tendency of the mind to recollect these recordings, get affected by them and to give them up for later recollection. This process is described as Abhibhava Pradurbhava अभिभवप्रादुर्भावौ. The word Abhibhava अभिभव is

derived from the root verb Bhu भू which means to take place, to happen. The prefix Abhi अभि denotes repeated application, happening again and again. Abhibhava thus means as a result of repeated application, overpowered defeated. Pradurbhava प्रादुर्भाव, on the other hand means arising, coming up. These processes take place one after the other. Thoughts appear, and disappear. That is Abhibhavpradurbhavau अभिभवप्रादुर्भावौ.

The appearance and disappearance, emergence and fading out of thoughts take place in time sequentially, linked to the time. It is this movement of thoughts which links mind to time. Even if all our sense organs are closed, we will have sensation of passage of time as a result of movement of our thoughts. The word Kshanchittanvayo क्षणचित्तान्वयो describes this linkage. Kshana क्षण means an instant, a moment of time. Chitta चित्त means the mind. The word Anvaya अन्वय is derived from the root verb I ई which mean to be, to exist. The prefix Anu अनु denotes succession, following. Anvaya thus means being linked together, correlation. As the arising and dissolution of the impressions takes place, there will be some moments when arising is taking place, Vyutthakshana व्युत्थानक्षण and some when dissolution is taking place, Nirodhakshana निरोधक्षण. When these moments when the dissolution is taking place are linked to each other in time as a succession or series Nirodhakshanachittanvayah निरोधक्षणचित्तान्वयः will take place. This is defined by Patanjali as Nirodhaparinamah निरोधपरिणामः, the Nirodha transformation, the Dissolution Transformation. It is very logical and very deep. This is helped by the earlier practices of Yama, Niyama, Asana, Pranayama, Pratyahara, which are all aimed at slowing down the movements of the Chitta in addition to make the impressions of dissolution predominant; thereby enabling the establishment and strengthening of the linkage between such moments of time and the Chitta, the mind.

Alternatively, the term Nirodhakshana निरोधक्षण can be taken to mean those moments when the impression of Nirodha, impressions of dissolution of thought constructs are predominant and linking those to the movements of mind चित्तान्वयः

तस्य प्रशान्तवाहिता संस्कारात्॥१०॥

Tasya praśāntavāhitā saṁskārāt||10||

As a result of the impression (संस्कारात्) created by the dissolution transformation (तस्य) the mind achieves a continuous undisturbed state of mental tranquility (प्रशान्तवाहिता) ||10||

Tasya तस्य is Sambandha, relationship declension of Tat तत्. It relates to the Dissolution transformation described in the earlier Sutra. As a result of this Samskara संस्कारात्, As a result of the impressions, recording in the Chitta of the Dissolution transformations, the Chitta assumes Prashantvahita state. The

word Prashanta is derived from the root verb Sham शम् which means to calm down, to be pacified, to be satisfied. The prefix Pra प्र denotes completeness. Prashanta means completely at peace. The word Vahita वाहिता is derived from root verb Vah वह् which means to carry, to flow. Vahita means flowing. Prashantavahita means flowing completely at peace. Relating to state of mind, it means a state of mind where it has achieved a continuous undisturbed state स्थिति of mental tranquility; as a result of the Samskaras of the dissolution transformation, निरोधपरिणामः. As a result of these Sanskaras, the impressions created by the dissolution transformation, the mind achieves a continuous undisturbed state of tranquility.

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः॥११॥

Sarvārthataikāgratayoḥ kṣayodayau cittasya
samādhipariṇāmah||11||

Simultaneous attenuation (क्षयः) of the tendency of the mind running everywhere (सर्वार्थता) and emergence (उदयौ) of onepointedness (एकाग्रतयोः) is transformation (परिणामः) leading to perfect concentration (समाधि) ||11|| diverse

This Sutra gives the definition of Samadhi Parinama समाधि परिणाम of the Chitta; चित्तस्य. The word Sarvarthata, सर्वार्थता is derived from Artha अर्थ, which means purpose. Sarva सर्व means all, diverse. Sarvarthata means having diverse purposes, Chitta getting attached to everything, dispersed attentiveness. This is the normal state of mind. The word Ekagrata is derived from the word Agra अग्र which means a point, a sharp pointed end. Eka एक means one. Ekagrata means onepointedness. Sarvārthataikāgratayoḥ सर्वार्थतैकाग्रतयोः, means, 'of the two behaviours of the Chitta, of diverse attention and onepointedness'.

The word Kshayaodayau क्षयोदयौ means Kshaya क्षय and Udaya उदय together. The term Kshaya क्षय is derived the root verb Kshi क्षि which means to make an end of or to destroy, Kshaya means destruction, end, removal, diminishing. The term Udaya is derived from the root verb I इ which means to move or to go, the prefix Ud उद् denotes upwards, Udi उदि means to come up, Udaya means coming up, rising. When the diverse or dispersed attentiveness of the Chitta is diminishing and onepointedness is increasing the Samadhi transformation takes place. Samadhi Parinamah समाधिपरिणामः means transformation towards Samadhi.

The transformation of the Chitta, the mind, where the diverse attention is diminishing and onepointedness is rising simultaneously is the transformation leading towards Samadhi.

Samadhi Parinama, Transformation towards Samadhi is beginning of the final journey, Samadhi is the ultimate coming together.

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः॥१२॥

Tataḥ punaḥ śāntoditau tulyapratyayau
cittasyaikāgratāpariṇāmāḥ||12||

When the experience of the present moment (उदितौ) is same (तुल्य) as experience (प्रत्ययौ) of the moment just passed (शान्तः), and this is repeated again and again (ततः पुनः), it is onepointedness (एकाग्रता) transformation (परिणामः) of the mind (चित्तस्य) ||12||

Here a definition and description of onepointedness is given. Tatah Punah ततः पुनः means repeatedly, yet again. Shanta शान्त from root Sham शम्, to be subdued, calmed down, means subsided. Udita, उदित means rising. Shantoditau शान्तोदितौ means; of the two, one subsiding and one rising. Tulya तुल्य means equal in balance, comparable or similar. Pratyaya प्रत्यय means response of the mind to a single object of experience.

When the subsiding and the rising responses of the Chitta to a single object of experience are equal in balance, comparable or similar to each other, and this happens repeatedly, the Ekagrata Parinamah एकाग्रता परिणामः transformation to onepointedness takes place.

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः॥१३॥

Etena bhūtendriyeṣu dharmalakṣaṇāvasthāpariṇāmā
vyākhyātāḥ||13||

By means of these definitions (एतेन), the transformations (परिणामा) in the essential attributes (धर्म), temporal character (लक्षण) and state of existence (अवस्था) of the gross elements (भूत) and mechanisms of perception and action (इन्द्रियेषु) are explained (व्याख्याताः) ||13||

The three transformations as they are described here relate to the Chitta, described in detail in the preceding Sutras. Patanjali takes a big intellectual leap and says that similar transformations are applicable, in principle, to the material world and also the mechanisms of perception and mechanisms of action. These entities keep on changing as a result of undergoing transformations of their essential attributes, temporal characters and state of existence.

Etena एतेन, by means of these; Bhutendriyeshu भूतेन्द्रियेषु, in respect of the material world, the mechanisms of perception and mechanisms of action; transformations are explained. Bhuta भूत is derived from the root verb Bhu भू

which means to be or to exist. Bhuta भूत is all that exists, all that exists has been categorised in five categories by the Sankhya philosophers. The word Indriya is derived from the root verb in इन् which means to have power, to infuse strength. Indriya is something in which power has been infused, Organs of sense and action and Buddhi, the intelligence, together.

These transformations relate to Dharma धर्म, derived from Dhri धृ, to hold together, to identify, meaning essential attributes, irrespective of whether these are being observed or not; Lakshana लक्षण, derived from root verb Laksha लक्ष्, to perceive, to observe, meaning observed characters; Avastha अवस्था, derived from root Stha स्था to stand at one place, meaning state of existence. When any substance undergoes a change, the change is in respect of these three descriptions.

Are we not getting an impression that we are reading a book on theoretical physics or particle physics?

The next few Sutras, seen thus, need no comments, explanations.

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी॥१४॥

Śāntoditāvyaṣyadharmānupātī dharmī||14||

Any substance (धर्मी) is observed (अनुपाती) to have essential attributes (धर्म) of the past (शान्त), present (उदित) and those not defined so far (अव्यपदेश्य) ||14||

Shanta शान्त from root Sham शम्, to be subdued, calmed down, means subsided, come to rest, completed. The term Uditā is derived from the root verb I इ which means to move or to go, the prefix Ud उद् denotes upwards, Udi उदि means to come up, ascend. Uditā, उदित means ascended, come up. The word Avyapadeshya अव्यपदेश्य is derived from the root Dish दिश् which means to point out, to show the direction. The Prefixes are A, Vi, Ap अ,वि and अप, which together mean not specifically shown. Avyapadeshya means not yet defined, materialised. Dharma is essential attribute. Dharmin is any substance, which has essential attributes. Any substance follow or show essential attributes which are on account of its past, which has taken place शान्त, the present, which is happening, उदित, and the future, yet undefined state, अव्यपदेश्य.

Pure theoretical Physics, if nothing else!

क्रमान्यत्वं परिणामान्यत्वे हेतुः॥ १५॥

Kramānyatvaṃ pariṇāmānyatve hetuḥ||15||

The difference in the end result of (अन्यत्वे) the transformations (परिणाम) is due to the difference (अन्यत्वम्) in the sequence (क्रम) ||15||

The word Hetuh हेतुः means cause, immediate cause. What is the cause? Kramanyatvam क्रमान्यत्वम्, Krama क्रम is sequence, Anyatvam अन्यत्वम् is being different. The sequence being different, What does the difference in the sequence lead to? Parinamanyatwe परिणामान्यत्वे, Parinama परिणाम is transformation, Anyatwe अन्यत्वे is being different. This relates to the Dharmin धर्मी of the previous Sutra. The Dharma, the properties, essential attributes of a substance will be caused by the transformations that have taken place and the sequence in which these have taken place to come to the present state.

From the next Sutra onwards, the Yogik restraint has been used both as an analytical tool and also a formative tool. All of us have experienced the most simple and lower version of Samyama. We have all experienced that if we really focus our mind onto a problem, we understand it better and the chances are that we might find a solution are bright. The Yogik restraint, as defined earlier is the final version of focusing the mind, where the contents of the experience of the object of Samyama fill up the mind completely, to the exclusion of everything else. If this was to take place, there is no reason as to why what Patanjali is stating should not take place.

परिणामत्रयसंयमादतीतानागतज्ञानम्॥ १६॥

Pariṇāmatrayasamyamādatītānāgatajñānam||16||

The application of the yogic restraint (संयमात्), on the three basic transformations (परिणामत्रय) undergone by a substance reveals the knowledge (ज्ञानम्) of it's past (अतीत) and future possibilities (अनागत) ||16||

This Sutra relates to the Atita, the Past state and Anagata, the future state of the object on which the Samyama is addressed and not to the Past and Future in general.

The Sutra can be split in individual संयमात् terms as परिणाम+ त्रय+ संयमात्+ अतीत+ अनागत+ ज्ञानम्. Parinama means transformation, the word Tray त्रय is descriptive derived from Tri तृ which means three, Traya त्रय means a group of three, a group of three Parinama which define a substance, Dharma, Lakshana and Avastha Parinamas. Samyamata is संयमात् ablative of संयम Samyama, the Yogic restraint.

Atita अतीत, derived from root I इ which means to go, the prefix Ati अति denotes going beyond, Atita means past, something that has happened and gone.

Anagata अनागत is derived from the root verb Gam गम् which means to go, The prefix Aa आ denotes from, An अन denotes not, Anagata means the happenings yet to come. In my opinion both the Atita and Anagata in this Sutra are describe the states of the Substance, the Dharmin, the particular object of the Samyama, and not to general past and future.

If the meaning of this Sutra is limited to the object of Samyama, rather than generalising it, the result appears imminently feasible. By a Samyama on the transformations which have been undergone by an object to arrive at the present state, we will know about the past of that object and in all likelihood would know what will happen to the object in near future. Needless to add one should keep in mind, all the time the rigorous definition and description of the process of Samyama, lest one get carried away daydreaming.

शब्दार्थप्रत्ययानामितरेतराध्यासात्सङ्करस्तत्प्रविभागसंयमात्सर्वभूतरुतज्ञानम्॥१७॥

Śabdārthapratyayānāmitaretarādhyāsātsankarastatpravibhāgasamyamātsarvabhūtarutajñānam||17||

The vocalization of words, (शब्द) their meanings (अर्थ) and the rules governing word combinations, (प्रत्यय) superimposing (अध्यासात्) on each other, (इतरेतर) lead to a mixture of meanings. (संकरः). Yogic restraint (संयमात्) on a systematic arrangement (प्रविभाग) of this mixture (तत्) leads to understanding (ज्ञानम्) of the vocalization (रुत) by any of the species (सर्वभूत) ||17||

The principles of analysis of any communication process, especially verbal communication are given in this Sutra. What does the communication consist of? It consists of words, the purpose for which the words are used and the way a sequence of words is combined together.

The Shabda शब्द means word, a specific combination of various vocal sounds. Artha अर्थ means the purpose for which the word is used. The word Pratyaya प्रत्यय here is used in a different context than what it has been used earlier. In the Sanskrit language the ways by which words are combined together in a sentence by changing their forms to for a sentence are called Pratyaya. So we have Shabdarthpratyayanam शब्दार्थप्रत्ययानाम् Using the Words, the purpose for which the words are used and the ways the words are combined together.

Itaretaradhyasat इतरेतराध्यासात् the next word in the Sutra consists of two parts Itaretara इतरेतर means one with another. Adhyasat अध्यासात् is derived from the root verb As अस् which means to be, to exist. The prefix Adhi अधि denotes nearness, two objects placed near to each other. Itaretaradhyasat इतरेतराध्यासात् thus means as a result of placing near one another. What is being placed near one another? The Words, The Purpose for the words and

the Grammatical Prefixes and Suffixes are placed near one another. What is the result? Sankara संकर means unruly combination.

How does one find meaning in an unruly combination? One can do so by an analysis of the system of such arrangement. This is exactly what is proposed by Patanjali. We are to do Samyama, the Yogik restraint. Samyama on the Pravibhaga प्रविभाग is to be done. The word Pravibhaga derives from the root verb Bhanj भञ्ज which means to share, to divide. The prefixes Pra प्र and Vi वि together denote in a systematic manner. Pravibhaga means to divide in a systematic manner, to analyse. Samyama is to be done on the Pravibhaga, Analysis.

What happens? One understands ज्ञानम्. What does one understand? Sarvabhootaruta सर्वभूतरूत. Sarva is all. Bhoota is which exists. Rut is speech. One is able to understand the speech of anything that speaks. Very logical and scientific it is. Are we not reminded of speech recognition algorithms?

This Sutra, to my mind, is the key to understand the Yogasutras. I have made a sincere attempt in doing so and feel that this is a better way to understand them.

Many of the Sutras in this Pada relate to various enhanced abilities. Two things need to be kept in mind. Samyama, The Yogik restraint is a very specifically defined tool of analysis and understanding for a practicing Yogin. It is also very difficult to put into practice. All the three constituent processes need to be undergone and fully internalized. If this really happens, one should consider himself having received grace and be grateful for it. Secondly if one follows the meaning of some of the Sutras, using the present Sutra as a guide, the abilities are no doubt enhanced, but not really supernatural, as they are taken to be.

In respect of the following Sutras, notes are on a very few of the Sutras, indicating me to be a real beginner, preschool class in the Samyama School.

Why is he asking us to practice a variety of Samyamas? One reason is Tasya Prashantvahita Samskarat, to make the Chitta achieve a state of continuous tranquility. Is that all? No I think we are asked to practice, since we may have to tackle some similar but mammoth task relating to application of Samyama on the way. Applying Samyama should become our second nature.

संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम्॥ १८॥

Samskārasākṣātkaraṇātpūrvajātijñānam||18||

Application of yogic restraint on the activating impressions, Sanskaras (संस्कार) leads to knowing their origin. Such realization (साक्षात्करणात्) of the activating impressions (संस्कार) leads to knowledge (ज्ञानम्) about the type of existence (जाति) until now (पूर्व) ||18||

Application of Samyama on Samskara, the impressions in our Chitta leads to Samskarasakshatkarana संस्कारसाक्षात्करण. The word Sakshat is derived from root verb Aksha अक्ष् which means to see, to perceive with any of the senses. The prefix Sa स denotes actually happening, together with. Sakshat means as if we perceive it now with our own eyes and other senses. Karan करण derives from root Kri कृ which means to do. Karan means doing. Sakshatkarana means perceiving as if we are seeing it happening now, or a complete recall of the memory as to how the Samskara was generated. Samyama on the impressions in the mind leads to our seeing what lead to the Samskaras, as if it is happening now. What does this lead to? Purvajati jnyanam पूर्वजातिज्ञानम्, knowledge and understanding of what we were earlier. One can always relate this to either the current birth or to stretch it further the previous births.

The critical issue is, will we be able to remain unaffected by such a recall? Unless a very high degree of non-possessiveness or detachment is developed, I am sure such a recall of what we are and how we came to be so would send us to a madhouse.

प्रत्ययस्य परचित्तज्ञानम्॥१९॥

Pratyayasya paracittajñānam||19||

Yogic restraint on the experience of the interaction with others (प्रत्ययस्य) leads to knowing (ज्ञानम्) the structure of their minds (परचित्त) ||19||

This sutra tells us the effect of Samyama on our interaction with others. This leads to understanding the structure of their mind.

The word Pratyaya is derived from verb Pratee प्रती which means to return back from, to follow from something as a necessary result, response to a specific object. Pratyaya thus means response of an experience. Here we are relating to the others, the Pratyaya here would be our response to the others. Such an experience could consist of a composite of experiences and so would be the response, all of it together is the Pratyaya. What would a Yogic Samyama on this Pratyaya achieve is indicated in the last word of this Sutra.

The last word is Parachittajnyanam, परचित्तज्ञानम्, पर+चित्त+ज्ञानम्. Para is relating to the other, the later of the pair to be precise, The word चित्त Chitta is derived from the verb root Chit चित् which means to think, to perceive, to reflect, and a few other meanings; one thing running common in all of them is their reference to the mental processes. The term Chitta चित्त therefore refers to the thinking apparatus of the human beings which undergoes changes constantly and all the activities going on there. Jnyanam means knowledge or understanding. Putting it together the Parachittajnyanam thus means understanding of the structure of the other's mind.

If this is possible, it would put every psychiatrist out of their business, or running for classes in Samyama.

न च तत्सालम्बनं तस्याविषयीभूतत्वात्॥२०॥

Na ca tatsālabanam tasyāviṣayībhūtatvāt||20||

However, this does not (न च) lead to understanding of the support of the structure (सालम्बनम्), the contents of their minds, since these (तस्य) are not a subject of the restraint by the Yogin (अविषयीभूतत्वात्) ||20||

The limitation of the previous Sutra is given. Since the content of the others mind would not be the object of Samyama, as such, contents remain unknown, and Peeping Toms are kept at bay.

Let us start with the last word Tasyavishayibhutatvat तस्याविषयीभूतत्वात्, तस्य+अविषयीभूतत्वात्. Tasya here refers to the understanding of the structure of the other's mind, referred in the previous Sutra. Avishayibhutatvat अविषयीभूतत्वात् is derived from the word Vishaya. Vishaya विषय is derived from the root verb Shi शि which means to be attentive. The prefix Vi वि here denotes distinction, Vishi विशि to be attentive to a particular object. Vishaya विषय thus means an object of attention. Bhuta, when used at the end of a word means being, existing, being or becoming like, consisting of. Vishayaibhuta, means becoming like the objects of attention. The prefix A अ denotes absence or opposites. Avishayibhutata means not becoming like the objects of attention, Avishayibhutatvat अविषयीभूतत्वात् thus means as a result of not becoming like the object of attention.

The first three words are Na Cha Tatsalambanam; Na means not, Cha means and. Tatsalambanam तत्सालम्बनं, तत्+सालम्बनम्, Tat means its', Alambanam आलम्बनम् is derived from root verb Lamb लम्ब् which means to hang from, to be supported by. The prefix Aa आ denotes from. Alambanam thus means supported by hanging from. The prefix Sa स denotes with or accompanied by. Salambanam thus means having a support.

Putting it together; the understanding of the others' mind; since it is not the object of the Samyama, does not provide understanding of its' support structure, details of the contents.

कायरूपसंयमात्तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशासम्प्रयोगेऽन्तर्धानम्॥ २१ ॥

Kāyarūpasamyamāttadgrāhyaśaktistambhe
cakṣuḥprakāśāsamprayoge'ntardhānam||21||

Yogic restraint, Samyama (संयमात्), on the form (रूप) of own body (काय) leads to stoppage (स्तम्भे) of the perceptibility (ग्राह्यशक्ति) of the body (तत्). Resultant non-interaction (असम्प्रयोगे) between the eyes of others (चक्षुः) and light (प्रकाश), the Yogin becomes invisible (अन्तर्धानम्) ||21||

The process of not seeing is very described in the second part of the Sutra. The words use are Chakshuprakashasamprayoge चक्षुप्रकाशासम्प्रयोगे, चक्षुप्रकाश असम्प्रयोगे. Chakshu is eye. Prakasha is light. Asamprayoge is derived from the root verb Yuj युज् , which means to join, to attach together. The prefixes A अ, Sam सम् and Pra प्र together denote systematic joining not taking place. As a result of the light and the eye not coming together in a systematic manner is the meaning. What happens? Antardhanam अन्तर्धानम् is derived from the root verb Dha धा which means to hold. The prefix Antar denotes inside, within. Antardha means to hold within, to hold under, to obscure, to not disclose, and to cause not to be seen. Antardhanam thus means causing not to be seen, obscuring.

What causes this causing not to be seen? A Samyama causes. What Samyama? The Kayarupa Samyama, कायरूपसंयम. The word Kaya काय is derived from the root verb Chi चि which means to arrange in order. Kaya is Human body, which possible one of the most systematically arranged structure. Rupa रूप is derived from the root verb रुप which means to form, to assume shape. Kayarupa means the form, shape of the systematically arranged structure of the Human body. The Samyama is addressed on the Kayarupa, कायरूप. What is the result of this Samyama?

Tadgrahyashaktistambhah तद्ग्राह्यशक्तिस्तम्भ is the result. Tat तत् here refers to the Kayarupa. Grahya ग्राह्य is derived from root verb Grah ग्रह् which means to take, to receive, to accept. Grahya means something which is received, acceptable. Shakti शक्ति is derived from root verb Shak शक् which means to be able, to be powerful. Shakti means ability or power. Stambha स्तम्भ is derived from root Stambh स्तम्भ् which means to stupefy, to cause to stop, to disable, to paralyze. Stambha means stupefied, disabled, paralyzed.

The result of the Samyama on the Kayarupa is causing disability of the power to receive something, in this case the light. As a result, there is no systematic coming together of the light and the eyes, which in turn causes the Yogin not to be seen.

If you look at the sutra in this manner, it sounds very logical. The key lies in Samyama on the Kayarupa. James Bond would have been happy to have Patanjali as Guru, I am saying this with all seriousness.

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा॥२२॥

Sopakramam nirupakramam ca karma
tatsamyamādaparāntajñānamariṣṭebhyo vā||22||

The consequences of action are (कर्म) different for a structured action (सोपक्रमम्) and unstructured action (निरुपक्रमम्). Application of yogic restraint (संयमात्) on these (तत्) leads to understanding (ज्ञानम्) of the final outcome of these actions (अपरान्त) and also (वा) of the obstacles (अरिष्टेभ्यः) ||22||

What is the Samyama indicated here? Samyama on Karma is indicated. Karma is derived from the root verb Kri कृ which means to do, to act. Karma is doing or action. Karma of two types appears here. Sopakrama सोपक्रम, स+उपक्रम and Nirupkrama, निरुपक्रम, निर्+उपक्रम are the two types. Krama क्रम means sequence, the prefix Up उप denotes following and Sa स denotes with. Sopakrama thus means with following sequence, planned, structured. Nirupkrama is opposite of Sopakrama, meaning unstructured, unplanned.

What happens when the Samyama is applied on Karma? Karma is the recording of Past actions, recorded in the mind. As a result of the Samyama on the recordings Aparantjnyanam अपरान्तज्ञानम् happens. Aparanta is combination of Aparā अपर and Anta अन्त. Aparā is beyond, Ant is end, and Aparant is beyond the end final result. This Samyama leads to the knowledge of the end result of the Karma beforehand. It also leads to Arishtebyah Jnyanam अरिष्टेभ्यः ज्ञानम् knowledge about the obstacles and difficulties.

Why are we shown so many goodies which are results of the Samyama? One reason is that the impressions created by the practice of the Samyamas result in a state of continuous tranquility in the Chitta, as stated earlier, तस्य प्रशान्तवाहिता संस्कारात्. The real reason is Samyama is a tool. It is being sharpened for the ultimate Samyama, which will lead to the ultimate knowledge and further.

मैत्र्यादिषु बलानि॥२३॥

Maitryādiṣu balāni||23||

Application of yogic restraint (संयम) on disposition of friendship (मैत्री), and other (आदिषु) abilities, (compassion (करुणा), sharing of joy (मुदिता) and indifference (उपेक्षा)), leads to these abilities developing into major strengths (बलानि) ||23||

The next five Sutras, Samyamat, meaning as a result of the Yogik restraint on is omitted, but meaning become clearer if we put this phrase there like Maitryadishu Samyamat Balani

What does Maitryadishu मैत्र्यादिषु indicate? It indicates Samyama on Maitri and others. Maitri is derived from root verb Mith मिथ् which means to meet or to associate with, to unite, pair. Mitra means a friend, an associate. Maitri means friendship, universal charity, love, friendship for.

What are the other attributes? We have earlier referred Maitri with Karuna, Mudita and Upeksha. These attributes will lead to tranquility of the Chitta. What happens if Samyama is addressed to these? The result is that these will get converted to Balani बलानि, strengths, powers. The Maitri Bhavana will become stronger,

बलेषु हस्तिबलादीनि॥ २४॥

Baleṣu hastibalādīni||24||

Yogic restraint on potencies (बलेषु) leads to their developing into strengths; for example if restraint is focused on physical power of an elephant, one develops physical strength (बलादीनि) of an elephant. (हस्ति) ||24||

Continuing with the concept of strength, it is said that a Samyama on strength will lead to achieving the most superior of such strengths. The achievement of strength of an elephant by Samyama on strength is an example. It is said that 'What you think is what you will become'. The athletes are told to think of what they want to achieve. It is power of Samyama.

प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम्॥ २५॥

Pravṛtṭyālokanyāsātsūkṣmavyavahitaviprakṛṣṭajñānam||25||

Focusing attention by way of yogic restraint (न्यासात्) on the ability (प्रवृत्ति) to see (आलोक), leads to knowledge (ज्ञानम्) of tiniest of the objects (सूक्ष्म), objects placed far away from the observer (विप्रकृष्ट), and objects scattered over a large area (व्यवहित) ||25||

This Sutra gives details of the enhancement of the ability to see. Let us start from the first word, Pravrittyalokanyasat प्रवृत्त्यालोकन्यासात्, प्रवृत्ति+ आलोक+ न्यासात्. Pravritti प्रवृत्ति means tendency to do something, derived from root Vrit वृत् which means to be, to become. The prefix Pra denotes mainly.

Aloka आलोकः is derived from the root verb Lok लोक् which means to see, to perceive. The prefix Aa आ denotes from all sides, all around. Aloka thus means seeing from all sides, seeing in a comprehensive manner.

Nyasat न्यासात् is ablative declension of Nyasa न्यास, derived from the verb Nyas न्यस् which means to lay or put down or place upon anything, Nyasa means to focus upon. Alokanyasa would thus mean focussing the seeing in a comprehensive manner. Pravrittyalokanyasa means the tendency of focussing the seeing in a comprehensive manner. The ablative relates to Samyama, Nyasat would mean Nyasasamyamat, as a result of the Samyama on the ability indicated.

What is the result? The result is Jnyanam, Knowledge. What does the knowledge relate to is given in the words preceding Jnyanam. It relates to objects described by these words. What are the words? Sukshma, Viprakrishta and Vyavahita are the descriptive words.

The term Sukshma सूक्ष्म is derived from root Such शुच् which means to clean, to refine. Sukshma means refined, minute, atomic.

The term Viprakrishta विप्रकृष्ट, is derived from the verb Prakrish प्रकृष्. Prakrish प्रकृष् means to draw out, stretch out or prolong. The prefix Vi वि denotes distinction. Viprakrishta विप्रकृष्ट thus means kept at a great distance from the observer.

The word Vyavahita व्यवहित is derived from the root Dha which means to hold. The prefixes Vi वि and Ava अव together denote not so. Vyavahita means not held together, held far apart, scattered here and there.

To put it together, as a result of the Samyama on the tendency of focussing the seeing in a comprehensive manner one gets the knowledge of objects even when they are refined, minute, atomic, or kept at a great distance from the observer or scattered here and there.

This is the ultimate of the Microscope-cum-telescope-cum-whatsoeverscope.

To my mind the next four Sutras which deal in various kind of knowledge, or gnosis are extensions of this Sutra which relates to the gnosis or direct knowledge about objects refined, minute, atomic, or kept at a great distance from the observer or scattered here and there.

भुवनज्ञानं सूर्ये संयमात्॥२६॥

Bhuvanajñānaṁ sūrye saṁyamāt||26||

Yogic restraint (संयमात्) on the sun (सूर्ये), leads to complete knowledge (ज्ञानम्) of our world (भुवन) ||26||

Let us start the hard way, word by word. The first word is Bhuvanjnyanam. The word Bhuvana is derived from the verb Bhu भू which means to be or to exist. Bhuvan is a place where we exist, live, the planet earth. It also means a house where we live. Jnyanam as we know is knowledge, understanding. Bhuvanjnyanam means the knowledge of this planet with all the parties living on it.

The remaining part is Surye Samyamat The word Surya सूर्य means the Sun, or the deity representing the Sun in the sky. Samyama means Yogic restraint.

Thus the Sutra indicates that a Yogic restraint on the Sun in the sky or the deity representing the Sun will lead to gnosis about all the world and all that lives on the world, maybe instant history and geography of the earth if not the universe.

चन्द्रे ताराव्यूहज्ञानम्॥२७॥

Candre tārāvyūhajñānam||27||

Yogic restraint on the moon (चन्द्रे) leads to knowledge (ज्ञानम्) of the arrangements of planets and stars (ताराव्यूह) ||27||

When the Sun is not shining in the sky we see the stars and the planets and of course the moon. The sutra says that yogic restraint on the moon चन्द्रे will lead us to all that is to be known about the stars and the planets, the word used is the Vyuha which means the arrangement of the stars and the planets in the sky ताराव्यूह.

All the planets and the stars move, the arrangement changes, do we want to know about it? The answer is provided in the next Sutra.

It would be very relevant to note that the Indian astronomers knew much about these things before anyone else did. All these three Sutras need to be taken very seriously.

ध्रुवे तद्गतिज्ञानम्॥२८॥

Dhruve tadgatijñānam||28||

Yogic restraint on the polestar (ध्रुवे) leads to the knowledge (ज्ञानम्) of the motion of the stars and planets (तत्) ||28||

Dhruva ध्रुव is derived from the verb Dhru ध्रु which means to be firm and fixed or to stand firm. Dhruva is someone who remains fixed or stands fixed at one place. Amongst the arrangement of the stars and the planets what remains fixed? The Polestar remains. A Yogic restraint on the polestar is stated to lead to Tadgatijnyanam तद्गतिज्ञानम् knowledge, Jnyanam of their relative motions Tadgati तद्गति. Imminently rational!

There are no notes on some of the Sutras which follow. They are either self-explicit or not explicit at all to me at this stage.

नाभिचक्रे कायव्यूहज्ञानम्॥२९॥

Nābhicakre kāyavyūhajñānam||29||

Yogic restraint on the navel circle (नाभिचक्रे) leads to knowledge (ज्ञानम्) of the structure and working of the body||29||

The word Nabhichakra नाभिचक्र, used here in locative declension as Nabhichakre, contains Nabhi and Chakra. The word Nabhi is derived from root verb Nah नह् which means to bind. Nabhi is the central place to which every other member of the system is connected. The hub of a wheel is called Nabhi. The English word navel has the same root. The word Chakre is derived from the root verb Kri कृ which means to do, used in a reduplicated manner, to mean a circle, a round. Nabhichakre means the circle, may be of nerves, located at the navel of the human body. What is the effect of the Samyama on the Nabhichakra?

The effect is stated as Kayavyuhajnyanam कायव्यूहज्ञानम्. The word Kaya काय is derived from the root verb Chi चि which means to arrange in order. Kaya is Human body, which possible one of the most systematically arranged structure. The word Vyuha व्यूह is derived from verb Vyuh व्युह् which means to dispose, arrange, place in order; to array, to place in battle-array. Vyuha is a systematic arrangement with an objective, which the human body is. Jnyanam is knowledge.

The neurologists are now slowly coming to a conclusion that the nerves and ganglion in the abdomen, the enteric nervous system plays a very definitive role in controlling the various autonomous body processes, so much so that

some refer to it as the enteric second brain. If this be the case then this Sutra makes great sense.

कण्ठकूपे क्षुत्पिपासानिवृत्तिः॥३०॥

Kaṅṭhakūpe kṣutpipāsānivr̥t̥tiḥ||30||

Yogic restraint on the pit (कूपे) of the throat (कण्ठ) leads to freedom (निवृत्तिः) from hunger (क्षुत्) and thirst (पिपासा) ||30||

The word Kanthakupa कण्ठकूप, used in locative declension as Kanthakupe, consists of Kantha and Kupa. The word Kantha is derived from the root verb Kan कण् which means to sound, Kantha is the where he sound comes from, the throat. Kantha also means a guttural sound. The word Kupa कूप is derived from the verb Ku कु which means to make noise. Kupa is someplace where a noise is heard, it means a hole, a hollow is a tree. Kanthakupe thus means the pit of the throat. What does the Samyama on the throat pit generate?

The word Kshutpipasa क्षुत्पिपासा consists of Kshut and Pipasa. The word Kshut is derived from verb Kshut which means to be hungry. Kshudha, क्षुध्ता means hunger, a short form Kshut is used here in this combination with Pipasa. The word Pipasa is derived from root verb Pa पा which means to drink. Pipasa means a desire to drink. Kshutpipasa means a desire to eat and drink.

The term Nivritti निवृत्ति, is derived from the root verb Vrit वृत्. The simplest meaning of this verb root is 'to be'. Other meanings like to rotate, fluctuate are there; however those are not applicable here. Vritti वृत्ति simply means way of being, fixed as such, as a result of repeated behaviour of this type in the past. The prefix Ni indicates movement in downward direction, reduction. Nivritti means release from Vritti, One other meaning of Nivritti is retirement from a job.

To put it together, Samyama on the pit of the throat leads to cessation or satiation of the desire to eat and drink.

Simple way is to try a very elementary level Yogic restraint on the pit of the throat, the Vishuddhi chakra, by reciting the Beejamantra Ham in a sonorous manner and see for you yourself as to what happens.

कूर्मनाड्यां स्थैर्यम्॥३१॥

Kūrmanāḍyāṁ sthairyam||31||

Yogic restraint on the bronchial tube (कूर्मनाड्याम्) leads to stability (स्थैर्यम्) ||31||

I beg to differ on the location of the Kurmanadi, I feel Patanjali is referring to the Muladhara chakra. Kurma कूर्म means support to the Earth, considered to be floating in the Akasha. Nadi नाडि is derived from the root verb Nal नल् which means to bind, to tie. Kurmanadi कूर्मनाडि thus means the support of the human body, Muladhara. Samyama on the Muladhara is intended here. What does it do? The answer is Sthairyam स्थैर्यम्. The word Sthairyam is derived from the root verb Stha स्था which means to stand firm or to remain firm. Sthairyam means firmness.

A simple experiment will indicate this really happening. Focussing on the Muladhara immediately makes one steady and firm.

I would also suggest trying out a very elementary level yogic restraint on the Muladhara by reciting slowly and in a sonorous manner the Beejamantra Lam.

मूर्धज्योतिषि सिद्धदर्शनम्॥ ३२॥

Mūrdhajyotiṣi siddhadarśanam||32||

Yogic restraint on the mental brilliance at the top of the head (मूर्धज्योतिषि) leads to vision (दर्शनम्) of the Siddhas (सिद्ध) ||32||

Let us start with the word Murdhajyotis मूर्धज्योतिस्, the locative declension मूर्धज्योतिषि is used here. The word Murdhan मूर्धन् is derived from the root verb Murv मुर्व् which means to bind. Murdhan is firmly bound, the highest or foremost or most prominent part, surface, top, point, peak, summit, top of the head.

The word Jyotis ज्योतिस् is derived from the root verb Jyut ज्युत् which means to shine upon or to illuminate. Jyotis is light, bright light, light as the divine principle of life, the source of intelligence, intelligence. Murdhajyotis thus means the source of intelligence located at the top of the head. What is the result of Samyama there?

The Sutra says Siddhdarshanam सिद्धदर्शनम्. The word Siddha is derived from the root verb Sidh सिध् which means to be accomplished, to be completed. Siddha सिद्ध, means someone with ability for accomplishment, enhanced ability or capability. The word Dharshana दर्शन is derived from root verb Drish दृश् which means to see, Dharshana mean seeing, perceiving. Siddhadarshanam means perceiving someone with ability for accomplishment, enhanced ability or capability.

One gets guidance with such a Samyama.

प्रातिभाद्वा सर्वम्॥ ३३॥

Prātibhādvā sarvam||33||

Above all, (वा) yogic restraint on the process of intuition (प्रातिभात्) leads to knowledge of everything (सर्वम्) ||33||

Pratibh प्रातिभ comes from the verb Pratibha प्रतिभा, which means to get in mind, to suddenly appear clear in the mind, to intuit. The noun Pratibha प्रतिभा means suddenly appearing clear in the mind; flashing in the mind, intuition. Pratibh प्रातिभ is derived from Pratibha and mean obtained by process of Pratibha. This word goes far beyond intuition.

A Samyama on the process of Pratibh प्रातिभ will lead to all the knowledge. Very difficult process, as one will first need to understand what actually happens in the process of intuition. Will it not be great to have at your beck and call the Pratibha, ability to intuit of the highest order?

हृदये चित्तसंवित्॥ ३४॥

Hrdaye cittasamvit||34||

Yogic restraint on the seat of feelings and sensations (हृदये) develops deep understanding (संवित्) of the processes of the mind (चित्त) ||34||

Hridaya हृदय, the heart; as it is in all languages, refers to many other mind related objects in addition to physical heart. It also refers to the essence of an object and seat of feelings. A Samyama on the heart, or the concept of heart, leads to Chittasamvit चित्तसंवित्. Chitta is mind. Samvit is derived from the root verb Vid विद् which means to understand. The prefix Sam सम् denotes comprehensiveness. Chittasamvit thus means comprehensively understand the structure of our own Chitta.

सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः

परार्थत्वात्स्वार्थसंयमात्पुरुषज्ञानम्॥ ३५॥

Sattvapuruṣayoratyantāsaṅkīrṇayoḥ pratyayāviśeṣo bhogaḥ
parārthatvātsvārthasaṁyamātpuruṣajñānam||35||

As a result of the complete (अत्यन्त) segregation (असङ्कीर्णयोः) between the purest form of Buddhi, the Sattva (सत्त्व) and the life giving principle, the Purusha (पुरुष), the experience (भोगः), irrespective (अविशेषः) of the response of the mind (प्रत्यय), is for the benefit of the later (परार्थत्वात्). Yogic restraint (संयमात्) on this aspect (स्वार्थ) of Sattva, leads to knowledge (ज्ञानम्) of Purusha (पुरुष), the life giving principle. ||35||

What is the Knowledge that is made available in this Sutra? Purushajnyanam पुरुषज्ञानम्, is the knowledge about the Purusha, the Seer, the basic life giving principle in all of us. Since the Purusha, the seer, is completely separate from the Mind-body complex, Samyama on the Purusha is not possible. This Sutra suggests a way.

The Samyama is to be made on the Purpose of the Mind-body complex. This is described as Swarthsamyama स्वार्थसंयम, स्व+अर्थ+संयम. Swa, as in Pada 2, is the Owned, the mind-body-complex. Artha is purpose, purpose of the Swa here. Samyama is to be made on this. What is the Purpose of Swa? The purpose of the mind-body-complex is to provide Bhoga and Apavarga. Bhogah भोगः, is derived from the root verb Bhuj भुज् which means to use, to eat, to accept, to experience. Bhoga is experience. Who is providing the experience and who is receiving the experience is given in the first part of this Sutra.

Sattvapurushayoh सत्त्वपुरुषयोः, meaning of Purusha has been given earlier, what is this Sattva सत्त्व? The word is derived from the word Sat सत् the truth, the essence, the purest form. Sattva refers to the purest part of the Mind-body-complex, purest part of the Buddhi, when all the Vrittis and Samskaras have been cleared. Sattvapurushayoh, means of the two, the Sattva and the Purusha.

The next term is Atyantasankirnayoh अत्यन्तासङ्कीर्णयोः, अत्यन्त+असङ्कीर्णयोः, Atyanta means completely, till the end; Asamkirnayoh is derived from the root verb Kri कृ which means to do, to act. The prefix Sam सम् denotes together. Samkirna means mixed together, Asamkirna means not mixed together, totally separate, very distinct. Atyantasamkirnayoh अत्यन्तासङ्कीर्णयोः means of the two which are very distinct from the beginning till the end, always, never mixed.

Despite this totally distinct nature, these have a common purpose. The purpose is described by the term Pararthatvat परार्थत्वात्. Pararthatvat परार्थत्वात्, पर+अर्थत्वात्, Para is relating to the other, the later of the pair to be precise; Arthatwat, Artha is purpose, Arthatwa is purposiveness, intention. Pararthatvat परार्थत्वात्, means as a result of the intent to serve the purpose of the later of the two, here Purusha. What happens as a result of the intent to serve the purpose of the Purusha?

What do these qualities of the pair lead to? The, Bhoga, is affected. Bhogah भोगः, is derived from the root verb Bhuj भुज् which means to use, to eat, to accept, to experience. Bhoga is experience. How the experience is affected? Bhoga becomes Pratyayavishesho प्रत्ययाविशेषः, प्रत्यय+अविशेषः. Pratyaya is response to an experience of a sense object. Avishesha is derived from the verb Vishish विशिष् which means to distinguish, to differentiate, to understand as separate. Vishesh is the noun form, meaning distinct, differentiated, understood as separate. Avishesha is opposite of this; not distinct, not differentiated, understood as not separate, uniform, without any difference.

Pratyayavishesho Bhogah, प्रत्ययाविशेषः भोगः means experience of all the type irrespective of the objects of experience.

Let us put this together. The Bhoga, all the experience irrespective of the objects providing the experience, always serves the purpose of the Later, the Purusha; as a result of the Sattva and Purusha being totally distinct but totally collaborative. The Samyama on the Purpose of the Sattva, serving the purpose of the Purusha leads to the knowledge of the Purusha.

Experience being undistinguished, does it not ring the bell on detachment, ultimate detachment?

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते॥ ३६॥

Tataḥ prātibhaśrāvaṇavedanādarśāsvādavārtā jāyante||36||

As a result of such knowledge of Purusha, (ततः) intuitive sense (प्रातिभ) of hearing (श्रावण), touch (वेदना), seeing (दर्श), taste (आस्वाद) and smell (वार्ता) is produced. (जायन्ते) The mechanisms of perception get finely tuned. ||36||

Tataḥ ततः means as a result of that, that here referring to the result of the Samyama referred in the previous Sutra, Purushajnyanam पुरुषज्ञानम्, the knowledge of the nature of the Purusha.

What are the other achievements? The next long word gives the details as Pratibhashravanavedanadarshaswadavarta प्रातिभश्रावणवेदनादर्शास्वादवार्ता. The first term, Pratibha, प्रातिभ is adjective of all the abilities those follow. Pratibha प्रातिभ comes from the verb Pratibha प्रतिभा, which means to get in mind, to suddenly appear clear in the mind, to intuit. The noun Pratibha प्रतिभा means suddenly appearing clear in the mind; flashing in the mind, intuition. Pratibha प्रातिभ is derived from Pratibha and mean obtained by process of Pratibha. This word goes far beyond intuition. What intuitive abilities are available at this stage?

The list starts with Shravana श्रावण derived from the root Shru श्रु which means to hear, to listen to or to be attentive, the noun Shravana means the act of causing to be heard; knowledge derived from hearing. Pratibhashravana means intuitive hearing or attentiveness.

The next term is Vedana वेदना, derived from root Vid विद् which means to perceive, understand, know, learn, ascertain, find out, experience, Vedana means perception, knowledge; knowledge obtained by the senses, feeling, sensation. Pratibhavedana means intuitive knowledge obtained from what is experienced by the senses.

The next Term is Darsha दर्श is derived from the root verb Drish दृश् to see, to behold, to experience with any of the senses or to see with the mind. Darsha दर्श means looking at, viewing, seeing, perceiving, showing, having a view, Pratibhadarsha means intuitive knowledge obtained from what is viewed, seen.

The next term Aswada आस्वाद derived from the verb Aswad आस्वद which means to taste or to eat, Aswada आस्वाद means taste of food, flavour of the food. Pratibhaswada means intuitive knowledge of taste.

The next term Varta, वार्ता means an account of anything that has happened, tidings, report, rumour, news, intelligence. Pratibhavarta means intuitive knowledge of whatever is happening.

The achievements of the Samyama on the Swa Artha, स्व अर्थ, in addition to the Knowledge of the Purusha are perfectly tuned senses and intuitive power to sense, to perceive with all the five senses. The awareness itself becomes tuned, intuitive and continuous.

If what is described in the previous Sutra, Purushajnyanam पुरुषज्ञानम्, really happens, what is described in the present Sutra pales into insignificance!

Are these really worth it? The answer is in the next Sutra

ते समाधावुपसर्गा व्युत्थाने सिद्धयः॥३७॥

Te samādhāvupasargā vyutthāne siddhayah||37||

These super developed abilities (ते) are hindrances (उपसर्गाः) on the road to Samādhi (समाधौ); however they are considered to be super accomplishments (सिद्धयः) in the ordinary state of consciousness in which the mind functions (व्युत्थाने) ||37||

Patanjali very specifically states that these enhanced senses are Upasargas उपसर्गाः. Upasarga is derived from the root verb Srij सृज् which means to create. The prefix Up उप denotes a byproduct, something which comes along with something else, usually not wanted. Upsarga here means a usually unwanted byproduct. Samadhau समाधौ is locative form of Samadhi, which means in Samadhi. These are byproducts unwanted in Samadhi. Vyutthane व्युत्थाने is locative form of Vyutthana, the Non-Samadhi, the Ordinary state of The Chitta. In the ordinary state of functioning, the enhanced abilities are perceived as Siddhayah सिद्धयः, super talents. It is a very matter of fact statement – these are disturbances in Samadhi, perceived as super talents in the normal state.

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः॥ ३८॥

Bandhakāraṇaśaithilyātpṛacārasaṁvedanācca cittasya
paraśarīrāveśaḥ||38||

As a result of the knowledge so far gained, the cause (कारण) of bonds (बन्ध), which bind the mind to the body, is released (शैथिल्यात्) and (च) the freedom of movement of the mind (प्रचार) is enabled (संवेदनात्). Such a developed mind can enter (आवेश) into another (पर) body (शरीर). ||38||

Let us start with the first word Bandhakaranshaithilyat बन्धकारणशैथिल्यात्, बन्ध+कारण+शैथिल्यात्. The word Bandha means catching holding, binding, derived from the root verb Bandh बन्ध् which means to hold, to catch, to ensnare. The word Karana कारण, derived from the root verb Kri कृ which mean to do or to perform, means motive, reason, cause. Bandhakarana means cause for holding. The word Shaithilya शैथिल्य is derived from root verb Shlath श्लथ् which means to be loose or to be relaxed. Shithila means relaxed, Shaithilya शैथिल्य, means relaxation, release. Bandhakaranshaithilya means release from the cause for holding. Shaithilyat is ablative declension of Shaithilya. It means as a result of the release from the cause of bonding. Whose release? The answer is Chittasya चित्तस्य, of the mind, the Chitta.

What else happens to the mind? Pracharsamvedana प्रचारसंवेदन प्रचार+संवेदन is the answer. The word Prachara is derived from root verb Char चर् which means to move, the prefix Pra प्र denotes in a systematic manner, thoroughly, Prachar means to allow to roam about. Prachara thus means free movement. The word Samvedana is derived from the root Vid विद् which means to know or to sense. The prefix Sam सम् denotes comprehensive manner, Samvedana संवेदन thus means comprehensive knowledge, perception. Pracharsamvedana means comprehensive knowledge of free movement. What is the result of the mind possessing these two abilities?

The answer is Parshariraveshah परशरीरावेशः, पर+शरीर+आवेशः. The word Par means other, other than. The word Sharira is derived from the root Shri श्रि which means to go into, enter; to cling to. Shrarira means something, to which we cling to, which is bound to dissolve anyway. It also denotes a dead body. The word Avesha is derived from the root verb Vish विश् which means to pierce, penetrate; to pervade; to sit or settle down. The prefix Aa आ denotes from all sides. Aveshah आवेशः thus means entering, entrance, taking possession of.

To it together, 'As a result of freedom from the cause of bonding of mind and complete knowledge of the free movement of the mind, it is able to enter another body and take possession of it. This is being told as another consequence of Purushajnyanam.

The whole exercise was to barely tolerate one body, that too as a means of liberation and this Sutra is enticing with entry into another body, this is definitely not Patanjali speaking.

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च॥३९॥

Udānajayājjalapaṅkakaṅṭakādiṣvasaṅga utkrāntīśca||39||

Yogic restraint leading to control (जयात्) of Udana (उदान) vital energy enables the Yogin to avoid contact (असङ्ग) with obstacles in the way like water (जल), mud (पङ्क), thorns (कण्टक) and (च) ability to neglect such obstacles (उत्क्रान्तिः). ||39||

Let us start with the first word Udanajayat उदानजयात्, उदान+जयात्. The word Udana is derived from root verb An अन् which means to breathe, to move or to live. The prefix Ud उद् denotes upwards or up. Udana mean breathe which rises up the throat and passes into the head. This is a technical term used in Hathayoga. Literal meaning of Udana is upward movement. The word Jaya जय is derived from root verb Ji जि which means to win or to conquer, Jaya means winning or conquest. Udanajayat is ablative declension, it means as a result of conquest of the breath which rises up the throat and passes into the head. What is the result of such a conquest of Udana by Yogic restraint? The answer is the rest of the Sutra.

Jala means water; Panka means mud; Kantaka means thorn; Adishu means etcetera. Asanga means not coming in contact with.

To put it together 'Yogic restraint on the breath which rises up the throat and passes into the head causes its conquest, which leads to the ability of not coming in contact with water, mud, thorns and other such obstacles. Something more is there as the last word, which says Utkrantisch उत्क्रान्तिः च.

The word Utkranti is derived from root Kram क्रम् which means to step or to move. The prefix Ud उद् denotes up or upwards, Utkranti means upwards movement overcoming. The Jaya of Udana also will enable overcoming obstacles.

समानजयाज्ज्वलनम्॥४०॥

Samānajayājivalanam||40||

Yogic restraint leading to control (जयात्) of Samana (समान) vital energy produces enhanced energy producing metabolism (ज्वलनम्) ||40||

The word Samana is derived from root verb An अन् which means to breathe or to live. The prefix Sam denotes comprehensiveness or equality. Samana means that breathe which circulates about the navel and is considered essential to digestion. Jwalanam ज्वलनम् is derived from the root verb Jwal ज्वल् which means to burn, Jwalanam means combustion, burning, producing heat and light.

Application of Yogic restraint and consequent mastery on breath which circulates about the navel and is considered essential to digestion, will lead to enhanced energy producing metabolism.

श्रोत्राकाशयोः सम्बन्धसंयमाद्दिव्यं श्रोत्रम्॥४१॥

Śrotrākāśayoḥ sambandhasamyamāddivyaṁ śrotram||41||

Yogic restraint (संयमात्) on the relationship between (सम्बन्ध) the mechanism of hearing (श्रोत्र) and the space (आकाशयोः) leads to divine (दिव्यम्) power of hearing (श्रोत्रम्) ||41||

What is the Yogic restraint referred in this Sutra? Shrotrakashayoh Sambhandhasamyama श्रोत्राकाशयोः सम्बन्धसंयम is referred. The word Shrotrakashayoh consists of Shrotra श्रोत्र and Akasha आकाश, in dual form. The word Shrotra is derived from the root verb श्रु which means to hear or to listen to, Shrotra श्रोत्र means the organ of hearing, the mechanism of hearing provided in the human body, the ear. The word Akasha is derived from the verb Akash आकाश् which means to view. Akasha the noun from means something through which one can see, empty space. It also means the subtle and ethereal fluid supposed to fill and pervade the universe and to be the peculiar vehicle of life and of sound.

The word Sambandha सम्बन्ध is derived from the root verb Bandh बन्ध् which means to bind or to join together. The prefix Sam denotes joining, together; Sambandha thus means relationship, that which binds two things together. Shrotrakashayoh Sambhandhasamyama श्रोत्राकाशयोः सम्बन्धसंयमात् thus means as a result of the Yogic restraint on the relationship between the organ of hearing, the mechanism of hearing provided in the human body, the ear and the subtle and ethereal fluid supposed to fill and pervade the universe and to be the peculiar vehicle of life and of sound.

What is the result of this Samyama? The answer is Divyam दिव्यम् Shrotram श्रोत्रम्. The word Divyam is derived from the root verb Div दिव् which means to shine, to be bright, Divya, the adjective means divine or celestial. In fact the word divine has the same root. The word Shrotram we have come across. The Samyama described here leads to divine organ of hearing, the mechanism of hearing provided in the human body, the ear gets divine powers.

Another temptation!

कायाकाशयोः सम्बन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम्॥४२॥

Kāyākāśayoḥ

sambandhasamyamāllaghutūlasamāpatteścākāśagamanam||42||

Yogic restraint (संयमात्) on the relationship (सम्बन्ध) between the physical body (काया) and the space (आकाशयोः) enables the body identifying (समापत्तेः) with a cotton wisp (लघुतूल), which can fly in the space (आकाशगमनम्) ||42||

The object of the Yogic restraint is given in the first word of the Sutra Kayakashayoh कायाकाशयोः, काया+ आकाशयोः. The word Kaya काय is derived from the root verb Chi चि which means to arrange in order. Kaya is Human body, which possible one of the most systematically arranged structure.

The word Akasha is derived from the verb Akash आकाश् which means to view. Akasha the noun from means something through which one can see, empty space. It also means the subtle and ethereal fluid supposed to fill and pervade the universe and to be the peculiar vehicle of life and of sound. Kayakashayoh कायाकाशयोः means Kaya and Akasha together.

The word Sambandha सम्बन्ध is derived from the root verb Bandh बन्ध् which means to bind or to join together. The prefix Sam denotes joining, together; Sambandha thus means relationship, that which binds two things together. Application of Yogic restraint is to me aimed at this relationship.

What happens as a result of this Samyama? The next term gives the answer as Laghootulasamapatteh लघुतूलसमापत्तेः, ablative declension of लघुतूलसमापत्तिः. The word Laghu लघु means small or tiny. The word Tool तूल means piece of cotton; Laghutool means a wisp of cotton. Samapatti समापत्ति is derived from root पद् which means to fall towards, to come towards. The prefixes Sam सम् and Aa आ together denote 'together perfectly'. Samapatti thus means perfectly identifying with each other. Laghutoolsamapatti means the Kaya, the human body identifying with wisp of cotton.

What is the result of such identification? The answer is Akashagamanam आकाशगमनम्, which means levitation.

Another result of this Samyama is given in the next Sutra.

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः॥४३॥

Bahirakalpitaḥ vṛttirmahāvidehā tataḥ
prakāśāvaraṇakṣayaḥ||43||

Such restraint also leads to a natural (अकल्पिता) mental construct (वृत्तिः) outside the body called Mahavideha (महाविदेहा), which (ततः) enables destruction (क्षयः) of the covering (आवरण) on the brilliance of knowledge (प्रकाश) ||43||

Tataḥ ततः means as a result of that, the Samyama described in the previous Sutra. What is the result? Bahirakalpita Vrittirmahavideha बहिरकल्पिता वृत्तिर्महाविदेहा is the result. The word Bahirakalpita बहिरकल्पिता consists of Bahih बहिः and अकल्पिता. Bahih means external or relating to the exterior. The word Akalpita is derived from the root verb Klrip क्लृप which means to design, to invent, to adapt, to imagine. The prefix A अ denotes negative or not so. Akalpita means not imagined, real, natural or genuine. Vritti वृत्ति is derived from the root verb Vrit वृत् which means to be or to become, Vritti means a pattern of being. The Vritti is described as Akalpita, which means natural as against other Vrittis in the mind which are mental constructs. This Vritti is designated as Mahavideha महाविदेहा. Maha is the descriptive form of Mahat which means great. Videha is derived from the root verb Dih दिह् which means to anoint, smear, plaster, spread over. Deha means the body because it envelopes the soul. Prefix Vi to a noun denotes without. Videha means without body, bodiless, or incorporeal. A natural Vritti of the mind to remain outside the body is referred here. One reaches this natural Vritti as a result of the Samyama described in the previous Sutra.

The result of achieving this Mahavideha Akalpita Vritti given here is Prakashavarana-kshaya प्रकाशावरणक्षयः. The word Prakasha प्रकाश is derived from the verb Prakash प्रकाश् which mean to shine or to illumine. The noun Prakasha means brightness or light, it also means the light of divine knowledge which is built deep within each one of us, covered by layers of Vrittis, or mental constructs. The word Avarana आवरण is derived from the root verb Vri वृ which means to cover or to conceal. The prefix A आ denotes location. Avarana thus means covering. The word Kshaya क्षयः is derived from the root Kshi क्षि which means to destroy to bring to an end. The covering on the light of divine wisdom is destroyed.

Very interesting indeed!

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः॥४४॥

Sthūlasvarūpasūkṣmānvayārthavattvasamyamādbhūtajayah||44||

Yogic restraint on the basic qualities of the five elements (भूत), (earth, water, air, fire, and space) materiality (स्थूल), essential nature (स्वरूप), intangibility (सूक्ष्म), association (अन्वय) and purpose(अर्थवत्त्व) leads to the Yogin fully understanding their nature (जयः) ||44||

Another way of looking at the Sutra is given below. One has to chose, depending how one looks at it.

Let us start with the first term Sthulaswarupa स्थूलस्वरूप. The word Sthula स्थूल is derived from the root verb Stha स्था which means to stand firm, to stay, remain, continue in any condition or action. Sthula means gross, tangible, material as opposed to Sukshma. Swarupa स्वरूप consists of Swa स्व meaning own, Rupa रूप which means form, shape, figure. Swarupa thus means own form. Shtulaswarupa thus means the gross form of the Bhootas, the elements.

The next term is Sukshamanvaya सूक्ष्मअन्वय. The word Sukshma सूक्ष्म is derived from root Such शुच् which means to clean, to refine. Sukshma means refined, minute, atomic, and subtle. Sukshma सूक्ष्मा, means subtle. The word Anvaya is derived from the root verb I ई which mean to be, to exist. The prefix Anu अनु denotes succession, following. Anvaya thus means being linked together, correlation. Sukshmanvaya thus means subtle correlation.

The next term before the definition of Samyama is complete is Arthavatva अर्थवत्त्व. Artha अर्थ is derived from the root verb Arth which means to strive. The noun Artha thus means something to be strived, the purpose. Thus Arthavattva means significance or importance. Samyama on the significance of the correlation between the gross from and subtle purpose of the Bhootas is intended here. What happens with such Yogic restraint?

The answer give is Bhootajaya भूतजयः. Bhoota is derived from the root verb Bhoo भू which means to exist, to be, to take place, to happen. Bhoota is everything material that exists, categorized into five by the philosophers. . Jaya जय is derived from root verb Jay जय् which means to win, Jaya means victory or conquest. The Bhootas, all the material objects are conquered.

The results of such a Samyama are given in the following Sutra.

ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मानभिघातश्च॥४५॥

Tato'ṇimādiṣṛādurbhāvaḥ kāyasampattaddharmānabhighātaśca||45||

Such understanding (ततः) creates (प्रादुर्भावः) supernormal abilities; like (आदि) ability to assume a minute form (अणिमा). This also leads to perfection (सम्पत्) of the physical body (काय), and nullify the adverse effects (अनभिघातः) of attributes (धर्म) of these elements (तत्) on the body||45||

Tatah ततः means as a result of that, the Samyama described in the previous Sutra. What is the result?

The first result is Animadipdurbhavah अणिमादिप्रादुर्भावः. Animadi अणिमादि refers to the eight Siddhis, enhanced abilities, super powers starting with ability to be as small as required. Pradurbhava प्रादुर्भावः Pradurbhav प्रादुर्भाव, is derived from the root verb Bhu भू which means to take place, to happen. Pradur means out of door, forth, to view, in sight, Pradurbhav means becoming visible or audible, manifestation, appearance. The Siddhis manifest. Two more results follow this Samyama.

First is Kayasampat कायसम्पत्. Kay काय is derived from the root verb Chi चि which means to arrange or to construct. Kaya means this construct of flesh and bones, the human body. Sampat सम्पत् means to cause to succeed, cause to arise, bring about, produce, effect, accomplish. Kayasampat means achievements of the human body.

The next one is तद्धर्मानभिघातः तत् +धर्म +अनभिघातः. The pronoun Tat here refers to the Bhootas, Dharma धर्म, derived from Dhri धृ, to hold together, to identify means essential attributes of any substance. Tat Dharma joined as तद्धर्म means essential attributes of any substance, here the Bhootas.

Anabhighata अनभिघातः The word Anabhighata अनभिघातः is derived from the root verb Han हन् which means to kill or to overcome. The prefix Abhi अभि denotes repeated application, the prefix An अन् denotes opposite or not so. Anabhighat means not being adversely affected. Taddhrmanabhighata तद्धर्मानभिघातः means not adversely affected by the essential attributes of any of the Bhootas.

The Kayasampat, achievements of the human body are further detailed in the next Sutra.

रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत्॥४६॥

Rūpalāvaṇyabalavajrasamhananatvāni kāyasampat||46||

Perfection (सम्पत्) of the physical body (काय) consists of grace (रूप), charm (लावण्य), strength (बल) and ability to stop (संहननत्व) even a thunderbolt (वज्र) ||46||

The details of Kayasampat कायसम्पत्, achievements of human body are : Rupa रूप is derived from the root verb रुप which means to form, to assume shape. Rupa applied to human body means the form, shape of the systematically arranged structure of the Human body. Lavanya लावण्य derived from Lavana लवण, which means salt, which is added for taste to a dish, Lavanya means beauty, loveliness, charm. Bala बल is derived from root verb Bal बल् which means to be strong, Bala means strength. Vajrasamhanantva वज्रसंहननत्व consists of Vajra and Samhananatva. Vajra is a weapon which can break anything. Sahananatva is derived from the root Han हन् which means to kill or to destroy. The prefix Sam denotes comprehensiveness. Samhanana means the strength, muscularity of the body as having the limbs well compacted, so that it can stop anything. Vajrasamhanantva means that quality of the human body which makes it as tough as Vajra so that it can stop anything.

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः॥४७॥

Grahaṇasvarūpāsmitānvayārthavattvasamyamādindriyajayaḥ||47||

Yogic restraint on (संयमात्) the five basic characteristics of the mechanisms of perception and action (इन्द्रिय), namely responsiveness (ग्रहण), fundamental nature (स्वरूप), sense of existence (अस्मिता), association (अन्वय), and functionality (अर्थवत्त्व) enables a Yogin to have a complete understanding of their working and therefore mastery in their usage (जयः) ||47||

Another way of looking at the Sutra is as follows:

Let us start with Grahanaswarupa ग्रहणस्वरूप. The word Grahana is derived from the root verb, Grah ग्रह् which means to take, to receive, to accept. This verb covers a wide range of activities, like see, hear, smell, taste, and accept after analysis, depending on the context. Grahana ग्रहण means the process of receiving. Swarupa स्वरूप consists of Swa स्व meaning own, Rupa रूप which means form, shape, figure. Swarupa thus means own form. Grahanswarupa thus means the form of the process of receiving.

The next term is Asmitanvaya अस्मितान्वय, अस्मिता+ अन्वय. Asmita is derived from root verb As अस् which means to be. Asmita अस्मिता is abstract noun formed from Asmi अस्मि I am, translated as I-amness, property which

distinguishes individuals from each other. The word Anvaya अन्वय is derived from the root verb I ई which mean to be, to exist. The prefix Anu अनु denotes succession, following. Anvaya thus means being linked together, correlation. Asmitanvaya thus means the correlation between the form of the process of receiving and I-amness, property which distinguishes individuals from each other.

Arthavatva as we have seen earlier means significance or importance. Samyama is to be addressed on this significance. What happens as a result of this Samyama?

The result is stated as Indriyajaya इन्द्रियजयः. The word Indriyajaya इन्द्रियजय consists of इन्द्रिय and जय. The word Indriya is derived from the root verb in इन् which means to have power, to infuse strength. Indriya is something in which power has been infused, Organs of sense and action and Buddhi, the intelligence together. Jaya जय is derived from root verb Jay जय् which means to win, Jaya means victory or conquest. Indriyajaya means winning over the organs, the five organs of perception five organs of action and the Buddhi, the intelligence.

What happens further as a result of Indriyajaya is given in the next Sutra.

ततो मनोजवित्त्वं विकरणभावः प्रधानजयश्च॥४८॥

Tato manojavitvam vikaraṇabhāvaḥ pradhānajayaśca||48||

As a result of such mastery (ततः), agility (जवित्त्वम्) of the operative part of the mind (मनः), altogether new use (विकरणभावः) of the same mechanisms of perception and action is developed and (च) a wholly new understanding of the working (जयः) of the nature (प्रधान) ||48||

Tatah ततः means as a result of that, the Samyama described in the previous Sutra. What is the result?

The first result is stated as Manojavitvam मनोजवित्त्वम्. The word Manas मनस् is used only on two occasions in the Yogasutra. Manas is derived from the root verb Man मन् which means to think, to imagine, reflect upon. Manas, the noun form means the thinking part of the mind, more related to the Buddhi. The word Javitvam is derived from the root verb Ju जु which means to move fast, to speed up. Java जव is speed, Javitva the quality of being fast. Manojvitvam is the quality of the mind to be very fast. This is a surprise as till now all the efforts in this exercise were to bind the mind, to achieve a Sthiti which was firmly bound, Nibandhini and now we suddenly talk about the fastest mind. Of course a fast thinking mind will be required for speeding any process.

What is the next effect? It is stated as Vikaranbhavah विकरणभावः. The word Vikarana is derived from the root verb Kri कृ which means to do or to perform. The prefix Vi वि denotes in a different manner. Vikri विकृ means to make different, form variously, give a different shape to anything, transform. Vikarana, the noun means altered, completely changed. The word Bhavah The word Bhava भाव is derived from root word Bhu भू which means to be, to exist;. Bhava, therefore, means happening, existence. Vikaranabhava means completely changed existence of the Manas, the mind.

The next effect is Pradhanjayah प्रधानजयः. The word Pradhan is derived from the root verb Dha धा which means to hold. The prefix Pra denotes before. Pradha means to set before. Pradhana means "the Originant" primary or original matter or rather the primary germ out of which all material appearances are evolved, the first evolver or source of the material world (hence in a general acceptation 'nature' or rather 'matter' as opposed to purusha or 'spirit'). With this meaning of Pradhana I am more and more convinced that the meaning of Jaya at least at some places in the Yogasutra needs to be conquest of the understanding of and not simply conquest.

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च॥४९॥

Sattvapuruṣānyatākhyātīmātrasya sarvabhāvādhiṣṭhātṛtvam sarvajñātṛtvam ca||49||

As a result of the experiential understanding (ख्यातिमात्रस्य) of the complete dissimilarity (अन्यता) between even the purest form of the combination of Gunas, the Sattva (सत्त्व) and the life giving principle, the Purusha, (पुरुष) comes the supremacy (अधिष्ठातृत्वम्) over all (सर्व) that comes into existence (भाव) and (च) omniscience (सर्वज्ञातृत्वम्) ||49||

The end results in this Sutra are Sarvabhavadhishthaitritvam सर्वभावाधिष्ठातृत्वम् and Sarvajnyatritvam सर्वज्ञातृत्वम्, Omnipotence and Omniscience. Does not that give you jitters? What is the Samyama which gives this fantastic result? Samyama on Sattvapurushanyatakhyatimatra सत्त्वपुरुषान्यताख्यातिमात्र is recommended. The suffix Sya स्य denotes sambandha; relation, of whatever precedes.

One has to backtrack to Sutra 3.35 for meaning of Sattva and Purusha. Sattva is the purest part of the body-mind-complex, purest part of the intelligence; the Buddhi. Purusha is the life giving principle. Anyata अन्यता is from Anya अन्य which means the other, different; Anyata is difference, distinction. Khyati ख्याति is from root verb Khya ख्या which means to understand, to know with experience. Khyati means understanding and knowing with experience. Matra मात्र is a word which we have come across before; it indicates the limit, lower and upper. Khyatimatra means Khyati alone and nothing else.

Let us put things together; Sattvapurushanyatakhyatimatrasya Samyama means Samyama on only the experiential understanding that even the purest form of the intelligence, the Buddhi; the Sattva and the life giving principle; the Purusha are completely distinct entities, leads to omnipotence and omniscience.

This Samyama leads to Omnipotence and Omniscience. Does one stick to the achievement? No, not even for an instant!!! Next Sutra makes it abundantly clear.

The purpose of showing off all the goodies, achievements of Samyama as a process given in detail in Vibhutipada so far was to enable one to become an adept in the process, to make the Samyama process a second nature for the Sadhaka. The perfectly sharpened tool was being developed for the ultimate of the Samyama, described in the Sutra 3.35 and the present Sutra. What an intellectual leap! This goes beyond this description as intellectual.

This needs to be offset by an equally powerful detachment or rather non-attachment, to remove all the bindings and to be totally independent. That is the subject of the next Sutra

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम्॥५०॥

Tadvairāgyādapi doṣabījakṣaye kaivalyam||50||

Non attachment to (वैराग्यात्) even (अपि) such exalted power and knowledge (तत्) and resultant destruction (क्षये) of even the latent seeds (बीज) of impurity (दोष) leads to absolute liberation (कैवल्यम्) ||50||

The first term describes what leads to complete liberation. Tadvairagyadapi, तद्वैराग्यादपि, तत्+वैराग्यात्+अपि. Tat तत् here refers to the enhanced abilities mentioned in the previous Sutra, omnipotence and omniscience. Vairagya The word Vairagya वैराग्य is based on root verb Ranj which means to colour an object. The prefix Vi वि denotes 'separation,' Since it is a natural tendency of the Chitta, the mind, to get coloured, Viranj विरञ्ज thus means lose natural colour, to cause to be indifferent, to cause to be not attached. Vairagya thus means absence of worldly desires and appetites, of this world or the other one. Complete non-attachment. Api अपि, since it appears at the end of a word means only after the condition described before is satisfied, the next stage is achieved. To put it together, Tadvairagyadapi, तद्वैराग्यादपि means only after the complete non-attachment to the omnipotence and omniscience is stabilized. What is the next stage?

The next word is Doshabijakshaye दोषबीजक्षये, दोष+बीज+क्षये. Dosha is derived from Dush दुष् which means to become bad or corrupted, Dosha means fault or defect. Beeja बीज is derived from the root verb Jan जन् which means to be born. The prefix Bi बी is changed form of prefix Vi वी, which means distinctly.

Bija is thus source from which something is born, the Bija means seed, something from which a particular animal or plant grows up, something which contains a complete map of what is to grow, if DNA was to be given a Sanskrit term it will be Bija. Bija also denotes the primary cause. The term Kshaya क्षय is derived the root verb Kshi क्षि which means to make an end of or to destroy, Kshaya means destruction, end, removal. Kshaye is locative declension of Kshaya, meaning in the Kshaya. What happens in this Kshaya?

Kaivalya is derived from Kevala केवल which means not connected with anything else, isolated, abstract, absolute, simple, pure, uncompounded, unmingled or perfect in one's self, entire. Many people have taken various combinations of these terms. I suppose the most appropriate meaning could only be understood when one reaches the state. Till then, 'perfect in one's self' appears to a good approximation. Kaivalya is the ultimate state a human can reach, of perfection, of absolute perfection, becoming one with the Supreme; eternal happiness, emancipation, beatitude.

Attachment to the Omnipotence and Omniscience even for a moment will lead to completely lose the sight of what we set out for—liberation, absolute freedom. Only when one is not attracted to such power and knowledge, the seeds of the Dosha दोष, the basic defect will be removed and Kaivalya will happen

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात्॥५१॥

Sthānyupanimantraṇe saṅgasmayākaraṇaṁ
punaraniṣṭaprasaṅgāt||51||

The Yogin need not accept (अकरणम्) invitations (उपनिमन्त्रणे) from the local power figures (स्थानि), for demonstration of his powers, as this could lead (सङ्ग) to undesirable (अनिष्ट) attachments (प्रसङ्गात्) again (पुनर्), due to reacquiring false sense of ego (स्मय) ||51||

Let us start with the first word Sthanyupanimantrane स्थान्युपनिमन्त्रणे, स्थानि + उपनिमन्त्रणे. The word Sthanin स्थानिन् is derived from the verb Stha स्था which means to stand at one place, to stay at one place, Sthanin literally means established at one place, meaning in usage is the local power figures, the well established people. Sthani is locative declension, meaning from the Sthanin. The next term is Upanimantrane उपनिमन्त्रणे, derived from the verb Mantra which means to counsel, advise, propose any measure, give any one advice, Mantrana means the act of consulting, consultation, deliberation ; advising, counseling. The prefix Ni denotes downwards, towards. Nimantrana means invitation summoning, calling; a summons. The prefix Up denotes nearness or following, Upnimantrana means a summons. Sthanyupanimantrane स्थान्युपनिमन्त्रणे, means 'on getting a summons from the local power figures'. What should the Yogin do is given in the next word.

The word Sangasmayakaranam सङ्गस्मयाकरणं, सङ्ग+स्मय+अकरणम्, The word Sanga is derived from the root verb Sanj सञ्ज which means to cling to or to be attached to, Sang means attachment, addiction or devotion to, fondness, propensity for, worldly or selfish attachment, affection, desire. The word Smaya is derived from Smi in the Asmi which means I am, Smaya means false pride. The word Akaranam is derived from the root verb Kri which means to do, Karana means doing, effecting or causing, the prefix A denotes absence or opposite, Akaranam means not effecting or causing. Sangasmayakaranam, सङ्गस्मयाकरणं means not causing false pride on account of worldly or selfish attachment. Why this needs to be so is given in the last word of the Sutra.

The last word Punaranishtaprasangat पुनरनिष्टप्रसङ्गात्, consists of पुनः+अनिष्ट+प्रसङ्गात्. The word Punah means again, yet again. The word Anishta is derived from the root Ish इष् which means to wish or to desire. The prefix An अन् denotes opposite, Anishta means nor desirable. The word Prasanga is again derived from root Sanj सञ्ज which means to cling to or to be attached to, Sang means attachment, addiction or devotion to, fondness. The prefix Pra प्र denotes intenseness; Prasanga means addiction, opposite of Vairagya, being firmly attached to something.

This is to stop the tendency of even showing off the powers to persons with similar powers. Such showing off will lead to the blemish of Attachment, Sangsmaya सङ्गस्मय, and we will be back to square one, same old bondage or more correctly new and improved version of bondage.

How does one achieve the perfect non-attachment? One does so by having discernment of the highest order, which will remove the last and powerful bits of the Avidya. How does one do that? One does that by the ultimate of the Samyama, that on the very basis of progression of time, as given in the next Sutra.

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम्॥५२॥

Kṣaṇatatkramayoḥ saṁyamādvivekajaṁ jñānam||52||

Yogic restraint on (संयमात्) the moments of time (क्षण) and their (तत्) sequence (क्रमयोः) creates understanding (ज्ञानम्) born out of discernment (विवेकजम्) ||52||

The first word Kshanatatkramayoh क्षणतत्क्रमयोः consists of क्षण+तत्+क्रमयोः. The term Kshan क्षण means an instant or a moment of time. Time has been thought as consisting of a sequence of such moments by the Indian philosophers from the earliest of times, modern physicists also think so. This sequence is described in the next two terms, Tat means of those, Kshanas. Krama क्रम is derived from Kram which क्रम् means to step, to go towards, to

approach, Krama means a series of such steps, a sequence. Kshanatatkrama means moments of time and their sequence. Everything that exists undergoes a series of changes in time so it appears to be a continuous change. The appearance and disappearance, emergence and fading out of thoughts take place in time sequentially, linked to the time. It is this movement of thoughts which links mind to time. Even if all our sense organs are closed, we will have sensation of passage of time as a result of movement of our thoughts. Kshanatatkramayoh means of the moments of time and their sequence. The Yogic constraint is to be applied on these two, indicated by the first term of the next word Samyamat संयमात्.

The next word is Samyamadvivekajam संयमाद्विवेकजं, संयमात्+विवेकजम्. Samyamat means as a result of the Samyama. What does one get out of such Samyama? Viveka विवेक happens. Viveka is derived from root verb Vich विच which means to discriminate, discern, judge. The prefix Vi वि denotes application in a systematic manner, intensify the action indicated in the verb following it. Viveka is intense discernment. In the term Vivekajam विवेकजम्, the suffix Ja ज is derived from root verb Jan जन् which means to be born, to originate, to come into existence. The suffix means born from; come into existence from the term preceding it. Vivekajam means created from the intense discernment. Jnyanam ज्ञानम् means knowledge or understanding, here, since it is born out of intense discernment, it means gnosis.

To avoid such blemish of Attachment, Sangsmaya सङ्गस्मय, mentioned in the previous Sutra from happening, one requires discernment. Discernment is Viveka in Sanskrit. How does one get into that? Using Samyama off course! What is the Samyama prescribed? Samyama on the Moments of time and their sequence, Kshantatkramayoh क्षणतत्क्रमयोः is recommended. One basic requirement for such a Samyama is a continuous awareness of all that is happening, passage of time, without any attachment to anything that is happening, just being aware, continuously, nothing should be lost sight of.

The next Sutra gives some characteristics of this gnosis.

जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः॥५३॥

Jātilakṣaṇadeśairanyatānavacchedāttulyayostataḥ pratipattiḥ||53||

This knowledge born out of discernment enables to distinguish (प्रतिपत्तिः) between two distinct objects appearing to be similar (तुल्ययोः), as a result of the difference (अन्यता) of class (जाति), attributes(लक्षण), and place (देशैः) not being discernible (अनवच्छेदात्) ||53||

Let us start with the first word, quite long, जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः, and Jatilakshanadeshairanyatanavacchedattulyayostatah, जाति + लक्षण + देशैः + अन्यता+ अनवच्छेदात्+ तुल्ययोः+ततः. The term Jati is derived from root verb Jan जन्

which means to be born, to originate, to come into existence. Jata जात means born, brought into existence, brought forth, Jati means the form or type of existence. The term Lakshana लक्षण derived from root verb Laksha लक्ष्, to perceive, to observe, meaning observed characteristics, whatever that is perceivable. Desh देश means any spot or place shown or indicated, derived from the root verb Dish दिश which means to point a direction, to show a direction. Deshah देशैः is instrumental declension of Desh, Jatilakshandeshah जातिलक्षणदेशैः means as a result of the type of existence, observed characteristics and location of origin. Anyata अन्यता is derived from Anya अन्य which means different, Anyata means the difference.

The next term Anavacchedat is derived from root verb Cchid छिद् which means to cut, to divide or to separate. The prefix Ava अव, A denotes downwards. Avacchid means cut completely. The prefix An अन् denotes not. Anavacched means not cut, not at all separated, Anavacchedat means not separated. Tulya तुल्य derived from the root verb Tul तुल् which means to compare or to weigh, means equal in balance, comparable or similar. Tulyayoh तुल्ययोः is dual genitive declension of Tulya and means of the two similar objects.

Putting it together, जातिलक्षणदेशैरन्यतानवच्छेदातुल्ययोः, Jatilakshanadeshairanyatanavacchedattulyayoh means of any two objects, appearing similar on account of the differences due to type of existence, observable characteristics and place of origin not being discernable.

What happens when one has this highest form of Viveka? The remaining portion of the Sutra states Tatah Pratipatti ततः प्रतिपत्ति. Tatah means as a result of that, that here refers to the Vivekajam Jnyanam विवेकजम् ज्ञानम् in the previous Sutra. The word Pratipatti प्रतिपत्तिः is derived from the root verb Pat पत् which means to fall, to move down. The prefix Prati प्रति denotes downwards or opposite direction. Pratipati means to segregate, to set apart, Pratipatti means becoming aware of, perception, observation, ascertainment, and determination.

Putting it together we get. The gnosis born out of discernment enables ascertainment, and determination of any two objects, appearing similar on account of the differences due to type of existence, observable characteristics and place of origin not being discernable

This Sutra, to my mind, gives the most logical definition of Discernment; विवेक as the word is used in the context of Yoga. Viveka is that ability which enables to distinguish between any two objects; appearing similar on account of the difference not being easily discernible between their class, attributes and location. Most suitable pair for application will be the power of the Seer and that of the Seen.

Someone who has this ability, Viveka, does not mistake one for another, ever. The Avidya is completely removed.

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम्॥५४॥

Tārakam sarvaviṣayam sarvathāviṣayamakramam ceti vivekajam jñānam||54||

The knowledge (ज्ञानम्) born out of discernment (विवेकजम्) is the ultimate deliverer (तारकम्), as it (चेति) covers every conceivable object in the world and beyond (सर्वविषयम्), every aspect of each of these objects (सर्वथाविषयम्), in non-sequential manner (अक्रमम्) ||54||

After describing how to of achieve the knowledge born out of discernment, defining what is discernment; Patanjali now describes how this perfect knowledge is different from other knowledge in this Sutra.

The last two words are Vivekajam Jnyanam विवेकजम् ज्ञानम् It is the knowledge born out of perfect discernment, Viveka is derived from root verb Vich विच which means to discriminate, discern, judge. The prefix Vi वि denotes application in a systematic manner, intensify the action indicated in the verb following it. Viveka is intense discernment. In the term Vivekajam विवेकजम्, the suffix Ja ज् is derived from root verb Jan जन् which means to be born, to originate, to come into existence. The suffix means born from; come into existence from the term preceding it. Vivekajam means created from the intense discernment. Jnyanam ज्ञानम् means knowledge or understanding, here, since it is born out of intense discernment, it means gnosis.

The remaining words in the Sutra give distinguishing properties of this gnosis.

Tarakam तारकम्, derived from the root verb Tri तृ which means to pass over, to sail across, to liberate from. Tarakam means something which enables to cross over, to sail over, and to liberate. It is the knowledge which enables to liberate.

The word Sarvaavishayam सर्वविषयम्, consists of Sarva and Vishayam The adjective Sarva is derived from root verb Sri सृ which means to pervade. Sarva means something which pervades everything, all, all inclusive. Vishaya विषय is derived from the root verb Shi शि which means to be attentive. The prefix Vi वि here denotes distinction, Vishi विशि to be attentive to a particular object. Vishaya विषय thus means an object of attention, an object of sense, e.g. sound, touch, form, taste and smell. Sarvavishayam means literally relating to all objects in the world. It is the Knowledge covering all the objects in the world.

Sarvathavishayam सर्वथाविषयम्, The adjective Sarva is derived from root verb Sri सृ which means to pervade. Sarva means something which pervades everything, all, all inclusive. Sarvatha is derived from Sarva, means covering all aspects, from all angles. Sarvathavishayam means covering all aspects of

an object. It is the knowledge which covers all aspects of each of the things considered.

Akramam अक्रमम्, Krama क्रम is derived from Kram which क्रम् means to step, to go towards, to approach, Krama means a series of such steps, a sequence.; Akramam means absence of sequence, completely random. It is the knowledge which is non-sequential, accessible in a random manner at all times on any of the objects.

There are no limits

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति॥५५॥

Sattvapuruṣayoḥ śuddhisāmye kaivalyamiti||55||

When the purest form of the combination of Gunas, the Sattva (सत्त्व) attains purity (शुद्धि) same as (साम्ये) the life giving principle, the Purusha (पुरुष) that is absolute liberation (कैवल्यम्)

The words to be understood here are the Shuddhi and Samya. Shuddhi शुद्धि is derived from the root verb Shudh शुध् which means to wash to clean, to become clear, to make pure. Shuddha thus means Pure, completely cleaned. Shuddhi means the Purity, the quality of being completely clean, complete freedom from impurity.

Samya साम्य is derived from the noun Sama सम which means equal, balance, match. Samya is the quality of being Sama, Equality, and Parity. Shuddhisamya is Equality of the Purity, Equality of the freedom from impurity. Shudhisamye is the locative form. It means in the state of equality of the freedom from impurity.

Sattvapuruṣayoḥ सत्त्वपुरुषयोः, means -- of the two; Sattva, the purest part of the mind-body-complex and Purusha, the life giving principle. Sattva is derived from the word Sat सत् the truth, the essence, the purest form. Sattva refers to the purest part of the Mind-body-complex, purest part of the Buddhi, when all the Vrittis and Samskaras have been cleared. The word Purusha पुरुष is derived from root verb Pur which means to lead, to go before. Purusha Thus means Ancient having existed from eternity. It is also called Purusha because it reposes in the body, Pure Shayanat पुरे शयनात्; or because it is Purana, ancient, having existed from eternity). The word means 'The personal and life giving principle in every human being'. Purusha is not affected by anything whatsoever.

When the purest part of the mind-body-complex, the Sattva achieves equality of freedom from impurities, with that of the life giving principle, the Purusha itself, Kaivalya कैवल्य happens.

पातञ्जलयोगसूत्राणि

चतुर्थ पादः कैवल्यपादः

Fourth Section: On Liberation

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः॥१॥

Janmauṣadhimantratapaḥsamādhijāḥ siddhayah||1||

Abilities(सिद्धयः) are congenital (जन्मजाः), caused by consuming herbs (औषधिजाः), recitation of certain vocal patterns (मन्त्रजाः), observing practices for purification (तपजाः) or come as result of the experience of Samadhi (समाधिजाः), yogic ecstasy.||1||

The word Siddhi सिद्धि is derived from root verb Sidh सिध् which means to be accomplished, to be completed. Siddhi means ability for accomplishment, enhanced ability or capability. All Siddhis relate to enhanced abilities of the Mind-body-complex. The prefix Ja जा is common to five sources of Siddhis in the word Janmaushadhimantratapahsamadhijah जन्मौषधिमन्त्रतपःसमाधिजाः. Ja is derived from the root Jan जन् which means to be born, to originate.

The origins of the enhanced abilities are listed in the first word of the Sutra. The list starts with Janma जन्म, derived from the root verb Jan जन् which means to be born, Janma means birth. The enhanced abilities originate as inborn abilities, due to heredity or may be mutation.

The next in the list is Oshadhi औषधि Consumption of Medicinal herbs, Oshadhi, ओषधि; enhanced abilities as a result of consumption of medicinal plants, herbs and derived products. Even food is an Oushadhi for a hungry person, consumption of food will immediately energize him.

The next source of enhanced abilities is recitation of certain Vocal patterns, Mantra, मन्त्र; derived from the root verb Man मन् which means to think, to imagine, reflect upon, Mantra can best be translated as instrument of thought, speech, or vocal pattern representing a thought. Recitation of such a Mantra is said to enhance abilities.

The next in the list is Tapas तपस derived from root Tap तप् which means to heat, since heating has been the process to remove impurities; it also means to remove impurities. Tapas as applied to the human-body-mind complex mean all those activities undertaken to remove all the impurities from the mind-body complex, removal of all self destructive habits both physical and mental.

The next in the list is what is being brought in focus in the Yoga Sutras, Knowledge and experience gained in the Perfect concentration, Samadhi, समाधि and a means to enhanced abilities. Samadhi is derived from the root verb Dha धा which means to hold, to fix upon, direct towards to fix or direct the mind. The prefix Aa आ denotes from all sides. The first prefix Sam denotes coming together, collecting together, completeness, perfection. Samadhi thus means, by use of simple grammar, perfectly holding the Chitta together into the one object, Chitta perfectly merging with the object.

Modern scientific mind is able to accept origin of enhanced abilities in birth, by consumption of medicines and observation of purifying practices. Doubt remains about the two sources, Mantra and knowledge and Experiences in Samadhi. The reason for the doubt is that no one has been able to either prove or disprove enhancement by these means. We will allow the matters to rest there.

जात्यन्तरपरिणामः प्रकृत्यापूरात्॥२॥

Jātyantarapariṇāmaḥ prakṛtyāpūrāt||2||

The transformation (अन्तरपरिणामः) in a person (जाति) is a result of abundance (आपूरात्) of natural tendencies (प्रकृति) ||2||

The word Jati is derived from the root verb Jan जन् which means to be born; it also means to become. Jati is usually translated as a birth. If that was the intention of Patanjali, the very purpose of Yoga to become better, by undergoing a transformation would be lost. It would therefore be better to take Jati as type of a person, becoming a new Jati would then mean to transform the personality. The word Antar अन्तर when used as a suffix indicates change from what precedes. Jatyantar means change of Jati, the type of existence. Parinama is derived from root verb Nam नम् which means to bend, the prefix Pari denotes completeness. Parinama means to complete change, transformation. Jatyantarparinamah, seen thus would mean transformation leading to become a different type of existence, different kind of a person.

How this transformation is possible? Prakityapurat प्रकृत्यापूरात् is the answer. Prakriti प्रकृति is derived from the root verb Kri कृ which means to do, Kriti means something which has been done, which has been created. In fact the English verb create has the same root. The prefix Pra denotes before or forward, primacy. Prakriti प्रकृति means the original or natural form of anything, natural condition or state, original, primary substance as opposed to Vikriti, change, modification, anything derived or secondary. Prakriti प्रकृति is the world ground, in respect of the mind-body-complex it would mean the available potentialities of the mind, body and especially the brain. It is a well known fact that the present size of the human brain is far larger than what is being put to use. Similarly the redundancies, provisions for back-up systems in the body are very large. We thus automatically come to the word Apurat आपूरात्. Apurat

is derived from the root verb Pur पूर् which means to fill up completely, to flood. The prefix Aa आ denotes onwards from. Aapur आपूर would thus mean overflow, abundance. Prakrityapurat would mean from overabundance of the available potentialities.

Transformation of the type of a person one is the result of overabundance of potentialities in the human mind-body-complex, all without exception possess this abundance आपूर.

It does give hope to everyone. The Sutras are like that, telling about the hard way but at the same time giving hope to everyone who would be interested in proceeding along.

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत्॥३॥

Nimittamaprayojakam prakṛtīnām varaṇabhedastu tataḥ kṣetrikavat||3||

The contributory effort (by the individual) (निमित्तम्) does not change (अप्रयोजकम्) his essential nature (प्रकृतीनाम्) but (तु) removes barriers (वरणभेदः) (facilitating the process of change) like a farmer (क्षेत्रिकवत्) breaking a mound (वरणभेदः – ततः) to allow available water to flow where he wants it.||3||

This Sutra very neatly gives what the human effort is about and what is beyond the effort. It will be seen that what is very much within the reach of our efforts is sufficient for the purpose of what all of us have set out to do.

The word Nimittam निमित्तम् means instrumental cause as against material cause. Aprayojakam अप्रयोजकम् is derived from root verb Yuj युज् which means to join, to bring together. The two prefixes A, अ and Pra, mean not proper, ineffective, Aprayojakam, thus means ineffective arrangement, ineffective.

Prakriti प्रकृति is derived from the root verb Kri कृ which means to do, Kriti means something which has been done, which has been created. In fact the English verb create has the same root. The prefix Pra denotes before or forward, primacy. Prakriti प्रकृति means the original or natural form of anything, natural condition or state, original, primary substance as opposed to Vikriti, change, modification, anything derived or secondary. Prakritinam, प्रकृतीनाम् means relating to the Prakriti. Nimittamaprayojakam Prakritinam means the instrumental cause is ineffective against Prakriti. Human efforts are the instrumental cause in this case. This gives the limit of human efforts. Essential nature can not be changed.

If human efforts are ineffective to change the essential nature, what are we to do? Do the human efforts change anything? Is there a hope? Patanjali, once again keeps the hope alive. The body-mind-complex as essential nature has abundant potentialities.

The remaining half of the Sutra provides the hope, Varanabhedastu tatah Kshetrikavat वरणभेदस्तु ततः क्षेत्रिकवत्. The word Varana वरण is derived from the root verb Vri वृ which means to screen, cover, cover over, conceal, hide, encompass, surround, envelop; to restrain, Varana वरण means a rampart, mound, usually in the field by which water is restrained from flowing here and there. Bheda भेद is derived from the root Bhid भिद् which means to break to split, Bheda means breaking, Varanabheda means breaking open the restraints, the ramparts so that the water is allowed to flow in the desired direction. The word Tu तु means but or however. Tatah means there. The word Kshetrika is derived from the word Kshetra which means agricultural field, Kshetrika means the farmer. The word Vat वत् means similar to.

Putting it together Varanabhedastu Tatah Kshetrikavat वरणभेदस्तु ततः क्षेत्रिकवत् means however, the incidental cause in the form of the efforts made by a human being only remove the obstacles stopping the flow of Prakriti, similar to a farmer removing the mound of clay from the path of water to ensure irrigation of the whole field.

Since the potentialities are abundant as essential nature, all that we have to do is remove blockages, to allow them to flow where these are required, just as a farmer does in a field to divert water where it is required.

One always has to keep in mind, lest one feels even the slightest of arrogance, that it is all there, all that we are doing by way of Sadhana is to remove blockages, which are most of the times, our own handiwork. More often than not, these blockages are our own creations; if these are removed the overflow will irrigate the land completely enabling us to achieve our potential.

निर्माणचित्तान्यस्मितामात्रात्॥४॥

Nirmāṇacittānyasmitāmātrāt||4||

Individual minds (चित्तानि) are created (निर्माण) from the pure (मात्रात्) universal I-sense (अस्मिता) ||4||

I am not willing to translate this Sutra with a reference to the multitude of the bodies created by a Yogin. I am limiting strictly to what the Sutra says.

Nirmanā निर्माण is derived from the verb Nirma निर्मा which means to build, to construct, to fabricate. Nirman is constructed, fabricated, built. Chittani चित्तानि means many individual minds. Individual Chittas are constructed. What are they constructed from? Asmitamatrat means from Asmitamatra. Asmita is derived from root verb As अस् which means to be. Asmita अस्मिता is abstract noun formed from Asmi अस्मि I am, translated as I-amness, property which distinguishes individuals from each other. Asmitamatrat means from the property of universal I-amness.

Individual minds are created from the property of universal I-amness. It sounds like correct description of the facts. My mind and your mind are different, since I and you are different; however they have the same basic properties as they have been created out of the universal I-amness.

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम्॥५॥

Pravṛttibhede prayojakam cittamekamanekeshām||5||

The uniqueness (एकमनेकेषाम्) of an individual mind (चित्तम्) is on account of differences (भेदे) in activity (प्रवृत्ति), a wish to act, the knowledge of the means and the accomplishment of the object ||5||

Pravritti means tendency to do something, derived from root Vrit वृत् which means to be, to become. The prefix Pra denotes mainly. Bhed is derived from root Bhid भिद् which means to break, to split, to differentiate. Bhed thus means difference. Prayojakam प्रयोजकम्, is derived from root verb Yuj युज् which means to join, to bring together. The prefix Pra प्र denotes 'in a systematic manner, thoroughly'. Prayojakam प्रयोजकम् means effective. Chittam, by now we are familiar with, the Mind. Ekamanekesham एकमनेकेषाम्, Ekam means one, Anekesham means among many.

One mind, our mind, out of the many minds created from the universal I-amness, is effective in inducing the various tendencies that we have.

तत्र ध्यानजमनाशयम्॥६॥

Tatra dhyānajamanāśayam||6||

There (तत्र) (In the individual mind) meditation generates (ध्यानजम्) a state without any residual deposits of actions (अनाशयम्).||6||

Tatra तत्र means there, in our mind; the mind described above. Dhyana-jam ध्यानजम् means created out of Dhyana. Dhyana means the practice described in the first three Sutras of the third part, of making the response to an experience of the object to which the Chitta is bound in Dharana, continuous as one thread.

What does the Dhyana create? Dhyana creates Anashyam अनाशयम्. Anashayam is derived from the verb Ashi आशि which means to rest, to inhabit. The word Ashaya is derived from the root verb Shi शी which means to rest or sleep. The prefix Aa आ denotes from, where. Ashaya thus means the resting place, storing space, a receptacle. The prefix An अन् denotes opposite.

Anashayam thus means a state of mind which is not a resting place for anything, which is empty.

The Dhyana creates a state of mind which is empty of recordings of previous doings.

कर्मशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम्॥७॥

Karmāśuklākṛṣṇaṁ yoginastrividhamitareṣām||7||

The consequences of actions (कर्म) of a person who has achieved yoga (योगिनः) are neither white (अशुक्ल) nor black (अकृष्णम्); those of others (इतरेषाम्) are of three varieties (त्रिविधम्) ||7||

Before we try to understand meaning of this Sutra, we have to make meaning of one word very clear. Yogin योगिन् is the word. Yogin is someone who has achieved Yoga, the final step of Kaivalya.

What happens to the actions of such a person? The word Karma कर्म is derived from root verb Kri कृ which means to do, to perform or to cause. Karma is recordings of completed action. As regards the Chitta, the mind, Karma is the collected recordings of completed actions in the mind. These recordings link the past actions with the present action and actions yet to take place in the times yet to come. The collection of such recordings in the Chitta is referred to as Karmashaya.

It is said here that the Karma, the recordings of completed actions of such a person are neither black nor white, Akriṣṇa अकृष्ण and Ashukla अशुक्ल. What does it mean? As we have seen in Sadhanapada It is the Avidya, wrong notions about the reality, which enables the whole mechanism of Karmas. For A Yogin the Avidya has disappeared, there is no attachment to anything whatsoever. When this takes place, whatever the Yogin does, it does not contribute to residues in the mind of such a Yogin. The Karma of such a Yogin is therefore said to be non-white and non-black, it is nothing.

For the others Itareṣam, इतरेषाम्, the Karma, the residue created in the mind, is threefold, Trividham, त्रिविधम्. Threefold is white, black and mixed. What is this white black and mixed. Going back to Sadhanapada again, we find that there could be some Karma which leads to Punya, Purity; Some leads to Apunya, Impurity, and some which could lead to a mixed bag of both Punya and Apunya. All this action and accrual of Karma is due to Avidya, which starts from attachment.

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम्॥८॥

Tatastadvipākānugūṇānāmevābhivyaktirvāsanānām||8||

The (तत्), effects of the actions (विपाक) generate conditions favourable (अनुगुणानाम्) to bringing forth (अभिव्यक्तिः) the latent traits of behaviour. (वासनानाम्)||8||

Tatah ततः, means 'as a result of'. What is the cause for this result? It is given in the previous Sutra. Threefold Karma which accrues in respect of others, that is you and I, is the cause. What is the result of this accrued Karma? Tadvipakanugunanam तद्विपाकानुगुणानाम्, तत्+विपाक+अनुगुणानाम्, Tat तत् here means their. The word Vipaka is derived from root verb Pach पच् which means to cook or to ripen. The prefix Vi denoted completeness. Vipaka विपाक thus means reaching maturity, ready for harvest. What harvest are we talking about? Harvest of residues of actions done in the past carried deep inside the mind, come to surface, These are generated in the past as a result of attachment to objects of senses and held there by the same mechanism, attachment, Avidya, wrong notion about reality.

Anugunanam अनुगुणानाम् the word is derived from the word Guna गुण which means quality. The prefix Anu denotes similarity. Anugunanam means as a result of the similarity in the qualities. One party in the similarity is Vipak of the Karma, maturation of old actions. Which is the other party? Abhivyakti अभिव्यक्तिः of Vasananam वासनानाम् is the answer.

Vasana वासना is derived from the root Vas वस् which means to reside, to inhabit, Vasana is something which inhabits the mind, resides in the mind. What can reside in the mind? Memories and residues of past action reside in the mind. To give a formal meaning of Vasana they are the present consciousness of past perceptions or an impression remaining unconsciously in the mind from past good or evil actions and hence producing pleasure or pain. What happens when the Karma matures for harvesting? Abhivyakti अभिव्यक्ति of Vasanas which are similar in qualities to the Karma which is maturing takes place.

The word Abhivyakti is derived from the root Anj अञ्ज् which means to cause to appear. The Prefixes Abhi अभि and वि together mean certainly, now. Abhivyakti means Manifestation, coming forth into existence now.

Let us put this together. As a result of threefold Karma, of people other than the Yogin, the Karma reaches maturity to appear on the surface of the mind once more. The hidden Karma is Similar to the Vasanas, impressions of past good or bad actions remaining in the mind unconsciously. This coming forth into existence of Karma also enable manifestations of the Vasanas which are similar to the Karma but located deeper in the mind. The effect is thus a double whammy. The thinking and the behaviour of the individual will be

completely under the control of these two effects, his independence completely lost.

Completed Actions reside in the mind as Karma, when these residues appear on the surface of the mind; they also awaken the still deeper impressions of similar nature, desires, thus desires manifest themselves. Why this is so is the subject of the next Sutra.

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात्॥९॥

Jātideśakālavayahitānāmapyānantaryam smṛtisamskārayorekarūpatvāt||9||

The similarity between the memory (स्मृति) and the latent activating impressions (triggers) (संस्कारयोः) results in continuity (आनन्तर्यम्) (in latent traits of behaviour) irrespective (अपि) of their generation at different (व्यवहितानाम्) time (काल), place (देश) or existence (जाति) ||9||

Let us handle the second term first. Smriti स्मृति is derived from root Smri स्मृ which means to remember. Smriti means memory. Samskara is derived from root Kri कृ which mean to do. The prefix Sam denotes together, simultaneously. Sanskri means to construct, Samskara means literally constructions in the mind, impressions. Ekarupatva एकरूपत्व, derived from verb Rup रूप् which means to form, to take shape. Roopa means form or shape. Eka एक means one Ekaroopa means one form. Ekarooptva एकरूपत्व means the property of having same form. Smritisamskarayorekrooptvat, स्मृतिसंस्कारयोरेकरूपत्वात् thus means as a result of the memories and the impressions in the mind having the same form.

What happens as a result of the same form? The term Jati is derived from root verb Jan जन् which means to be born, to originate, to come into existence. Jat जात means born, brought into existence, brought forth, Jati means the form or type of existence. Jati जाति is mode of existence.

The word Desh देश means any spot or place shown or indicated, derived from the root verb Dish दिश which means to point a direction, to show a direction. Desh देश means a specific place.

Kala काल is derived from root verb Kal कल् which means to reckon, to calculate or to count. Kala काल means point in time, a moment in time. Kala काल is time. The word Vyavahita व्यवहित is derived from the root Dha which means to hold. The prefixes Vi वि and Ava अव together denote not so. Vyavahita means not held together, held far apart. Api means even though. Jatideshkalavyavahitanamapi जातिदेशकालव्यवहितानामपि means Even though

separated far apart on account of separate mode of existence, different place and time. What happens despite it being so? Anantaryam आनन्तर्यम्, अन्+अन्तर्यम् Antar is distance, Antaryam is distant, An+Antaryam is not distant, close together, continuous.

Putting it together, we get. Even though held apart by mode of existence, place and time of recording, as a result of sameness of form of the memories and impressions, there is continuity between Karma and Vasanas.

Let us have a digression in the form of a discussion on the two levels of memory that Patanjali is talking about, here as also in the previous Sadhanapada. Memory consists of two parts: factual data recorded by the sense organs and record of the action initiated by the organs of action. One can also include in this part the recordings of the immediate feelings of these happenings. These are the current memory storage. This is referred by Patanjali as Smriti. Formal definition of Smriti is given in Samadhipada, Those recordings of experience, from which nothing has been taken away are Smritis.

The memory also has a deeper part, consisting of mental constructs, referred as Samskaras. These are formed by combining the Smritis with the knowledge gained from inferences and from Books and from the figures of authority, Anumana and Agama. These two either work as filters or amplifiers on the experience that one has had. The final product of these processes is a thought construct based on the memory, than the memory itself. As the time passes by some recordings are auto erased, forgotten, but the skeleton of the thought construct remains as an impression, deeply hidden in mind. These are Vasanas, which become active and manifest only when the present experience rings an old bell somewhere for the skeleton to come to surface.

The specific language may be different but the modern psychology and neurology also explain how and why of our present behaviour on similar lines.

तासामनादित्वं चाशिषो नित्यत्वात्॥१०॥

Tāsāmanāditvaṁ cāśiṣo nityatvāt||10||

As a result of such continuity (नित्यत्वात्), they (तासाम्) (the latent traits) are timeless (अनादित्वम्) and (च) highly effective (आशिषः) ||10||

Let us start from the last word Nityatvat नित्यत्वात्. It is ablative declension of Nityatva नित्यत्व, derived from Nitya which means continual, perpetual, regularly repeated, constant, uninterrupted, endless, eternal, everlasting, Nityatva means the quality of being perpetual, eternalness, regularity, continuity.

The first word is Tasamanaditavam तासामनादित्वं consisting of Tasam तासाम् and Anaditvam अनादित्वम्. Tasam means of the Vasanas, of the impressions

remaining unconsciously in the mind from past good or evil actions and hence producing pleasure or pain. Anaditvam अनादित्वम् is derived from Adi आदि which means beginning, prefix An अन denotes opposite, Anadi means having no beginning, Anaditva means beginninglessness, The word Ashis is derived from root verb Shas शास् which means to govern. The prefix Aa आ denotes from, Ashas आशास् means to desire, wish, ask, pray for; to hope, expect,. Ashis आशिस् means asking for, prayer, wish, wishing for any other, demand, desire.

Putting it together, the beginninglessness and continued desire from the Vasanas is on account of their continuity, ensured as a result of the memories and the Vasanas having the same form.

What has been discussed in the above Sutra means that there is no beginning and end for the Vasanas, they are timeless and continuous. Moreover, as they manifest as an indirect result of the present similar action, they are highly effective in controlling our behaviour.

Many a times it so happens that we ourselves are not able to explain our peculiar response to the present experience, it is as if the response is prerecorded. The response may be disproportionate to the present stimulus. This is due to Samskaras and Vasanas. These also fall into the category of Vrittis, Patterns of mind-behaviour. Usually such responses are counterproductive.

As stated earlier, even when all the present experiencing comes to a halt, the impressions of the earlier experiences remain, Patanjali has described this as Samskarasheshoanyah संस्कारशेषोन्यः. Unless these go, we are back to square one.

हेतुफलाश्रयालम्बनैः सङ्गृहीतत्वादेशामभावे तदभावः॥११॥

Hetuphalāśrayālabhanaiḥ saṅgrhītatvādeṣāmabhāve tadabhāvaḥ||11||

Since they (the latent traits) are held together (सङ्गृहीतत्वात्), by cause (हेतु), result (फलः), dependence (आश्रयः) and support (आलम्बनैः), as these (एषाम्) disappear (अभावे) so do they (तत्) disappear (अभावः) ||11 ||

The Vrittis, Samskaras and Vasanas are all thought constructs created in the Chitta, the mind as a result of some past experience. Just like material construction requires a cause, a use, dependence in the form of material used for the construction and off course a support for the construction, these thought constructs also requires all these aspects. The present Sutra talks about these aspects.

The Vasanas or the Samskaras are constructed based on of many things. What are those bases? Hetuphalashrayalambaih हेतुफलाश्रयालम्बनैः are the bases. Hetu हेतु means cause, Phala फल is derived from the root verb Phal फल् which means to bear fruit. The noun Phal means the fruit, the result. Ashraya आश्रय is derived from the root verb Ashri अश्रि which means to seek refuge in, to adhere to. Ashraya means the person or thing in which any quality or article is inherent or retained or received, shelter, Alambana आलम्बन is derived from root verb Lamb लम्ब् which means to hang from, to be supported by. The prefix Aa आ denotes from. Alambanam thus means support to hang from. All the four factors together are result of attachment. Samgrihitatvat सङ्गृहीतत्वात् is derived from the root verb Grah ग्रह् which means to accept, to receive, to take. The prefix Sam सम् denotes coming together, collecting together, completeness, perfection. Samgrihita सङ्गृहीत means collected together, held together. Samgrihitatvasङ्गृहीतत्व means quality of being held together, attachment. Samgrihitatvat, सङ्गृहीतत्वात् means as a result of attachment. The thought constructs of Vasana and Samskara are held together on account of attachment to cause, result, shelter and support.

What happens to any construct if you remove the component parts? The construct vanishes. This is what the rest of the Sutra says. Eshamabhava Tadabhavah एषामभावे तदभावः it says. Easham, एषाम् means by these. The word Abhava अभाव is derived from root word Bhu भू which means to be, to exist; the prefix A अ denoting absence. Abhava, therefore, means not happening, non-existence. Abhave means as result of absence, non-existence, Tat means those, Abhava means non-existence.

Putting it together, Vasanas and Samskaras are held together by attachment to the cause, the result, the shelter and the support; when these disappear so do the Vasanas and the Samskaras. Very logical indeed! No attachment, No Vasanas!

The next Sutra is not continuation of this Sutra.

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्मिणाम्॥१२॥

Atītānāgatam svarūpato'styadhvabhedāddharmāṇām||12||

The past (अतीतः) and the future (अनागतम्) exist (अस्ति) in their essential forms (स्वरूपतः), the characteristics (धर्मिणाम्) differ (भेदात्) on account of difference in timelines (अध्वन्) ||12||

Atita अतीत, derived from root I इ which means to go, the prefix Ati अति denotes going beyond, Atita means past, something that has happened and gone. Anagata अनागत is derived from the root verb Gam गम् which means to go, The

prefix Aa आ denotes from, An अन denotes not, Anagata means the time yet to come, the future. Swarupa स्वरूप consists of Swa स्व meaning own, Rupa रूप which means form, shape, figure. Swarupa thus means own form, own shape, essence. Swarupatah, स्वरूपतः means in their essential forms. Asti अस्ति means exist. The past, the present and the future exist in their essential forms. If that is the case how the things continue to change in an unpredictable manner?

The last term is Adhvabhedadharmanam अध्वभेदाद्धर्माणाम् .Dharma धर्म, derived from Dhri धृ, to hold together, to identify means essential attributes of any substance. धर्माणाम् means, 'the essential characteristics of any object. Adhvabhedat अध्वभेदात् consists of Adhva, meaning path, line, line of existence; Bhedat भेदात्, derived from root verb Bhid भिद्, which means to break or to separate, Bheda भेद means difference, means 'as a result of the difference'. Adhvabhedadharmanam अध्वभेदाद्धर्माणाम् thus means 'as a result of different lines of existence, timelines, the essential characteristics of a substance defer.

To put it together Past and Future exist in their essential forms, the difference in the essential characteristics of a substance on passage in time is the result of the substances following different paths in time, timelines. Do we not recollect fourth dimension?

ते व्यक्तसूक्ष्मा गुणात्मानः॥ १३॥

Te vyaktasūkṣmā guṇātmānaḥ||13||

All those forms (ते) are apparent (व्यक्त) or subtle (सूक्ष्मा) as a result of different compositions of (आत्मानः) the three primary constituents of the nature (गुणाः) ||13||

Here comes an explanation of how substances defer from one another. Te ते refers to the essential properties, Dharmas. Vyaktasukshma व्यक्तसूक्ष्माः, Vyakta व्यक्त is derived from the root Vyanj which means, Vyakta व्यक्त means manifest, apparent; The term Sukshma सूक्ष्म is derived from root Such शुच् which means to clean, to refine. Sukshma means refined, minute, atomic, and subtle. Sukshma सूक्ष्मा means subtle. Guna गुणाः means basic property. Atmanah आत्मानः is derived from Atman which means essence, Atmanah आत्मानः means essential quality. The characteristics of a substance, manifest, obvious or subtle, are the result of the combination of Guna, the essential properties of that substance. Patanjali designates Prakasha, Kriya and Sthiti as the three components or Gunas.

Since a substance undergoes transformations continuously, how does the substance show constant properties? How that-ness or uniqueness of a substance is created? The answer to the question is given in the next Sutra.

परिणामैकत्वाद्वस्तुतत्त्वम्॥१४॥

Pariṇāmaikatvādvastutattvam||14||

An object appears (वस्तु) to be real (तत्त्वम्) as a result uniqueness (एकत्वात्) of the transformation (परिणाम) of the three Gunas ||14||

We will now see how an object is that object and nothing else. Let us start from Parinamaikatvat परिणामैकत्वात्. Parinama we have come across before, in Vibhutipada. Parinama is derived from root verb Nam नम् which means to bend, the prefix Pari denotes completeness. Parinama means to complete change, transformation. Ektvat is derived from Ek एक, the numeral one. Ekatva is the quality of being one, uniqueness, oneness. Vastu वस्तु is object. Tatvam is real state. The real state of any object is due to uniqueness of the transformations in the essential qualities undergone by that substance.

Since a substance is said to be undergoing transformations continuously, oneness of the transformations would mean the same transformation being repeated again and again. We may recollect here the definition of the Ekagrata Parinama and Avastha Parinama given earlier in Vibhutipada.

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः॥१५॥

Vastusāmye cittabhedāttayorvibhaktah panthāḥ||15||

An object (वस्तु) has uniqueness (साम्ये) (whereas) the mind (चित्त) has multitude of states (भेदात्), they are therefore (तयोः) on completely different (विभक्तः) tracks (पन्थाः) ||15||

As stated earlier an object, a Vastu is the result of oneness of the Parinama undergone, this leads to sameness of the object. Vastusamyā वस्तुसाम्य contains Vastu derived from root verb Vas वस् which means to reside, Vastu means something real in which properties reside, a real object, a substance; Samye साम्ये, derived from the word Sama सम meaning equal, Samya means quality of being equal, Equality. Samye means in the sameness of the object.

Chittabhedat चित्तभेदात्, Chitta is the mind, Bheda is difference, Chittabhedat is locative of Chittabheda, as a result of difference in the mind, as a result of difference in perception. What happens as a result of difference in perception of the same object? This is answered in the remaining part of the Sutra.

The answer is Tayorvibhaktah Panthah तयोर्विभक्तः पन्थाः. Tayoh तयोः means of the two, the object and the mind, Vibhaktah विभक्तः is derived from verb Vibhaj विभज् which means to divide, to separate, Vibhaktah means separate,

different. Panthah पन्थाः means paths, roads. Chitta and objects follow different paths, in transformations.

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात्॥१६॥

Na caikacittatantram vastu tadapramāṇakam tadā kim syāt||16||

Also (च) an object (वस्तु) is not (न) dependent (तन्त्रं) on one (एक) mind (चित्त) alone, if it were to be so (तदा), what (किं) would happen (स्यात्) to the object if the mind (तत्) does not recognize (अप्रमाणकम्) it? ||16||

Na न means not. Cha च means and. Ekachittatantram एकचित्ततन्त्रं consists of Eka, एक Chitta चित्त and Tantram तन्त्रम्. Eka means one, Chitta means the mind, Tantram is derived from the root verb Tan तन् which means which means to stretch, to extend, to draw out. Tantram means chief or essential part, main point. Vastu is derived from root verb Vas वस् which means to reside, Vastu means something real in which properties reside, a real object, a substance. Putting it together, A real object does not depend on a mind as the main point.

If it does, what will happen is given in the remaining part of the Sutra Tadapramanakam Tada Kim Syat तदप्रमाणकं तदा किं स्यात्. Tada Kim Syat means what will happen if. The 'if' is provided in Tadpramanakam Tat Apramanakam तत् अप्रमाणकम्. Apramanakam is derived from the root verb Ma मा which means to measure; the prefix Pra प्र denotes 'in a systematic manner, thoroughly'. Pramana is therefore benchmark, or standard. The prefix A अ denotes opposite Apramana means not standard, Pramanakam means not recognised. If the mind does not recognise the real object, what will happen?

A real object will exist irrespective of whether a mind or many minds do or do not recognise or perceive it. How the mind recognises or perceives an object is given in the next Sutra

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम्॥१७॥

Taduparāgāpekṣitvāccittasya vastu jñātājñātam||17||

An object (वस्तु) is perceived or not (ज्ञाताज्ञातम्) as a result of the expectancy (अपेक्षित्वात्) of the mind (चित्तस्य) to get coloured (उपराग) by that (तत्) ||17||

We have, in this Sutra, description of the process by which an object is perceived by the Chitta, the mind. Let us start with the two words at the end of the Sutra.

Vastu वस्तु means an object. Jnyatajnyatam ज्ञाताज्ञातम्, ज्ञात+अज्ञातम्, Jnyata is derived from root Jnya ज्ञा which means to know, to perceive; Jnyata thus means known, perceived. The prefix A अ denotes absence, Ajnyatam thus means Not known, not perceived. An object is perceived or not perceived. How does this happen? This is answered in the first part of the Sutra.

The Sutra reads as -Taduparagapekshivitvachittasya तदुपरागापेक्षित्वाच्चित्तस्य, तत्+उपराग+अपेक्षितत्वात् +चित्तस्य. Tat means that, here refers to the object to be perceived. Uparaga is derived from the verb Ranj रञ्ज् which means to colour, the prefix Upa, उप denotes together with, Uparaga thus means coloured by something. Apekshatva is derived from the verb Apeksha अपेक्ष् which means to look about for something, to expect. Apekshatva अपेक्षितत्व is the quality of expecting, expectation. Chittasya means –of the Chitta.

Putting it together, an object is perceived or not perceived on account of the expectancy of the Chitta to be coloured by that very object. If the Chitta does not get coloured by the object due to some reason or the other, the object is not perceived.

Chitta thus plays a critical role in our perception, we perceive an object when the chitta is coloured by the same; the sense mechanisms merely recording it will not complete the perception. This is also the conclusion of the modern neurology and psychology. Sometimes we see but do not perceive.

When an object is to be perceived by the Chitta, the Chitta is coloured by the object, which generate a Vritti in the Chitta, as a result the object is perceived. How the Purusha, the life giving principle perceives an object after it is perceived by the Chitta, is described in the next Sutra.

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात्॥ १८॥

Sadā jñātāścittavṛttayastatprabhoḥ puruṣasyāpariṇāmitvāt||18||

However, as a result immutability (अपरिणामित्वात्) of the Purusha (पुरुषस्य), it's (तत्) lord and master (प्रभोः), the behaviour patterns of the mind (चित्तवृत्तयः) (तत्) are always (सदा) perceived (ज्ञाताः) (by him) ||18||

The last term is Purushasyaparinamittvat पुरुषस्यापरिणामित्वात्, पुरुषस्य + अपरिणामित्वात्. Purushasya, पुरुषस्य means of the Purusha, the life giving principle, the seer within. Aparinamittvat अपरिणामित्वात् is from Parinama, which means transformation. Parinamitva means the quality of being transformed. The prefix a अ denotes the opposite. Aparinamitva thus means the quality of being not transformed, not affected, immutability. Aparinamittvat is ablative declension of the noun, which means as a result of the immutability

Sada सदा, means always. Jnyatah ज्ञाताः, means known, perceived. Chittvrittayah चित्तवृत्तयः means Vrittis of the Chitta, colouration of Chitta, Tatprabhoh तत्प्रभोः, Prabhu means master, superior. Tatprabhoh means Of its master, Of master of the Chitta.

The Vrittis, colourations of the Chitta are always known by its' Superior, The Purusha, as a result of Purusha's immutability,

The experience of perceiving an object which colours the Chitta is always noticed by the life giving principle within, as no change occurs in the same; whereas the Chitta is coloured.

The Seer within, the Life giving principle, The Purusha, whatever you call it, acts as an absolute, unchanging benchmark for all that we do or think. This is our only hope to be human.

न तत्स्वाभासं दृश्यत्वात्॥१९॥

Na tatsvābhāsam dr̥śyatvāt||19||

Although visible (दृश्यत्वात्), it (तत्) is not (न) radiant (स्वाभासम्) ||19||

This Sutra gives another quality of the Chitta, the mind. As seen in the last Sutra, the colourations in the mind are always seen by the Purusha. Does it mean that the mind is luminous and it can be perceived by others? Even as a reflection? The answer is no, as given in this Sutra.

Tat here refers to the Seer within. Drishyatvat दृश्यत्वात्, Drishya means seen, Drishyatva means the quality of being seen. Tat Drishyatvat means as a result of the quality of being seen by the Seer, as a result of visibility to the Seer. Swabhasam स्वाभासम्, स्व+आभासम्, Swa is self, Abhasam means radiance or brilliance, Swabhasam means own radiance or brilliance.

Putting together; even with the mind's visibility to the Seer within, the mind is non-luminous for being perceived by others.

एकसमये चोभयानवधारणम्॥२०॥

Ekasamaye cobhayānavadhāraṇam||20||

(As the mind is perceived by the Purusha and the perceivable objects are perceived by the mind) And (च) both (उभय) can not be perceived (अनवधारणम्) simultaneously (एकसमये) ||20||

Ekasamaye एकसमये, एक+समये, Ek means one, Samaya समय means time, Samaye means at the time. Ekasamaye means at the same time. Ubhaya

उभय, means both, in this case the object outside and the process of seeing taking place within the mind itself. Anavadharanam अनवधारणम् is derived from root Dhri धृ which means to hold. Ava अव denotes downwards, Avdharanam means ascertainment, accurate determination The prefix An अन् denotes not, Anavadharanam means non-ascertainment or absence of accurate determination.

The mind can not accurately ascertain the process of seeing and the object simultaneously. What will happen if it were able to do so is given in the next Sutra.

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च॥२१॥

Cittāntaradr̥śye buddhibuddheratiprasaṅgaḥ smṛtisaṅkaraśca||21||

If one mind (चित्त) were to be perceivable (दृश्ये) by another mind (अन्तर), there would be uncalled-for contact (अतिप्रसङ्गः) between the two intellects (बुद्धिबुद्धेः) and cross connection (सङ्कर) of the two memories||21||

If the mind were able to perceive or ascertain the Chittantardrīshya, चित्तान्तरदृश्य, चित्त+अन्तरदृश्य, Chitta meaning the mind, Antar अन्तर् meaning inside, Drīshya दृश्य meaning what is seen, perceive the inside of the same mind, there would be Atiprasanga, अतिप्रसंग. Atiprasanga, अतिप्रसंग means uncalled for contact. The uncalled for contact would be between one intellect inside the other बुद्धिबुद्धेः and Sankara, संकर cross connection of memories स्मृतिः.

If this is the case how does one become aware of one's own intellect? This question is answered in the next Sutra.

चित्तेरप्रतिसङ्क्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥२२॥

Citerapratīsaṅkramāyāstadākārāpattau svabuddhisamvedanam||22||

Though nothing can be transmitted between the pure awareness, self, (चित्तेरप्रतिसङ्क्रमायाः) and the mind, the intelligence in the mind (बुद्धि) becomes aware of (संवेदनम्) itself (स्व) by a glimpse (आपत्तौ) of its existence (तदाकार) ||22||

Let us start from the last term, Swabuddhisamvedanam स्वबुद्धिसंवेदनम्. Swa, as we have seen earlier, is the mind-body-complex. Buddhi is derived from root verb Budh बुध् which means to fathom a depth, penetrate to the bottom, to analyse to the end. Buddhi means ability to go deep to the bottom of anything, ability to analyse to the end, the intelligence. Swabuddhi is own intelligence, intelligence component of the body-mind-complex. Samvedanam संवेदनम् is derived from root verb Vid विद् which means to know. The prefix Sam denotes

together. Samvid means to know together, to feel, to be aware. Samvedanam means Awareness, Knowing together. Svabuddhisamvedanam means Awareness of own Buddhi, intelligence.

The Sutra begins with Chiterapratismkramayah चितेरप्रतिसङ्क्रमायाः, चितेः+अप्रतिसङ्क्रमायाः. Chiteh is derived from the root Chit चित् which means to perceive. Chiti चिति means pure intelligence, understanding, perception, the pure perceiver. Chiteh, चितेः means of the pure perceiver. Apratismkramayah is derived from the root Kram क्रम which means to go towards, to approach. The prefix Sam सम् denotes together, Prati प्रति denotes outwards, A अ denotes absence. Samkram means approach together, Pratismkram means approaching together and dispersing, exchange, Apratismkrama means having no exchange whatsoever between, having no intermixture. Chiterapratismkramayah means of the pure perceiver which has no intermixture with the body-mind-complex.

Let us tackle Tadarapattau तदाकारापत्तौ. तत्+आकार+आपत्तौ. Tat here means of that. Akara आकार is derived from the verb Akri आकृ which means to take shape, to form. Akara means shape, form, appearance, and sign. Apatti आपत्ति is derived from root आपद् which means to attain, to come towards. Apatti thus means attaining, coming towards, falling upon literally. Apattau means as a result of coming towards, falling upon. Tadarapattau thus means as a result of the shape of the pure perceiver falling onto the mind-body complex, Swabuddhisamvedanam, स्वबुद्धिसंवेदनम् the mind becomes aware of its intelligence, going one step further I would say that it becomes aware. The awareness that we have is only on account of the Perceiver within.

This indicates that our human-ness is possible only on account of the unchanging Seer within. But for that, we would be like a ship without a rudder. Only difficulty is that, we are not, most of the times, aware of this perpetually working self-correction mechanism available to us.

This ignorance is the Avidya effect. The moment we are able to throw away the Avidya we are home.

द्रष्टृद्रश्योपरक्तं चित्तं सर्वार्थम्॥ २३॥

Draṣṭṛdrśyoparaktam cittam sarvārtham||23||

When simultaneously coloured by (उपरक्तम्) both the Seer (द्रष्टृः) and the seen (द्रश्यम्) Mind (चित्तम्) comprehends everything (सर्वार्थम्) ||23||

Let us start with the last two terms Chittam Sarvartham चित्तं सर्वार्थम्, Chittam means the mind, Sarvartham, सर्वार्थम्, Sarva means all, Artham means purposes. Chittam Sarvartham means achieves all objectives, achieves all goals.

Drashtridrishyoparaktam द्रष्टृदृश्योपरक्तम्, द्रष्टृ+दृश्य+उपरक्तम्, Drashtri द्रष्टृ means the Seer, the Perceiver within, Drishya दृश्य is the Seen, everything other than the Seer, Uparaktam उपरक्तम् means coloured by. Drashtridrishyoparaktam thus means, when the mind is coloured by both the Seer within and the Seen, it achieves all its objectives.

The only purpose for the Seen, the mind-body-complex and the world together is to provide experience to the Seer and to enable him to achieve his liberation. Both the objectives are feasible simultaneously, only when there are no patterns or Vrittis in the mind, when it is crystal clear.

Even when the mind is full of various Vrittis, Vasanas and Samskaras, it does provide a picture of the world to the Seer within, however distorted. The following Sutra describes the reason behind this process.

तदसङ्ख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात्॥२४॥

Tadasankhyeyavāsanābhiścitraṁmapi parārthaṁ samhatyakāritvāt||24||

As a result of this essentially collaborative situation (संहत्यकारित्वात्), the mind (तत्) even when (अपि) spotted with (चित्रम्) innumerable (असङ्ख्येय) latent traits (वासनाभिः), exists (अर्थम्) for the other (पर) (Seer) ||24||

Let us start from the end term, Samhatyakaritvat, संहत्यकारित्वात्. Karitvat कारित्व is derived from the root verb Kri कृ which means to do. Karitva means tendency to do something. Samhatya संहत्य is derived from the verb Samhan संहन् which means to join or unite closely to do something together, to collaborate. Samhatya means closely joined or closely united to act, collaboration. Samhatyakaritvat thus means as a result of the essentially collaborative nature of the act.

Parartham परार्थम्, पर+अर्थम्, Par means the other, Artham means purpose, Parartham thus means serving the other's purpose.

The first term is Tadasankhyeyavasanabhischitraṁmapi, तदसङ्ख्येयवासनाभिश्चित्रमपि, तत् + असङ्ख्येय + वासनाभिः + चित्रम् + अपि. Tat means those. Asamkheya असङ्ख्येय is derived from the root verb Khya ख्य which means to know, to ascertain. With prefix Sam it means to enumerate. The prefix A अ denotes a negative, Asamkheya means not countable, infinite number. Asamkhyeya means uncountable.

Vasana वासना is derived from the root Vas वस् which means to reside, to inhabit, Vasana is something which inhabits the mind, resides in the mind. What can reside in the mind? Memories and residues of past action reside in the mind. To give a formal meaning of Vasana they are the present

consciousness of past perceptions or an impression remaining unconsciously in the mind from past good or evil actions and hence producing pleasure or pain. Vasana means with Vasana. Chitram चित्रम्, means perceivable, visible, brightly coloured, spotted or speckled. Api means even when.

Putting it together Tadasankhyeyavasanaabhischitramapi, तदसङ्ख्येयवासनाभिश्चित्रमपि, means Even when the Chitta is spotted with uncountable mental constructions as a result of past actions, waiting to become manifest, it still serves the purpose of the other, the Seer within, since the relationship the Chitta has with the Seer is essentially collaborative, whatever is to be done needs to be done by both together.

The processes in the mind, as they are, will not cause perceiving an object or a thought, without a reference point against which such movement takes place. If no such referral point were to exist, movement of the chitta will not make a sense. The unchangeable core, the Seer within, unaffected by anything whatsoever provides such an anchor, a fulcrum, against which all activity is perceived.

विशेषदर्शिनः आत्मभावभावनाविनिवृत्तिः॥२५॥

Viśeṣadarśina ātmabhāvabhāvanāvinivṛttiḥ||25||

On getting a clear glimpse (दर्शिनः) of the pure awareness (विशेष), the contemplation (भावना) on the nature of own existence (आत्मभाव) ceases (विनिवृत्तिः) ||25||

The word Vishesha विशेष is derived for the verb Vishish विशिष् which means to distinguish, to be better than or more excellent than something. Vishesha means the act of distinguishing or discriminating. Darshina दर्शिन, means one who is seeing, observing something. Visheshdarshinah thus means Ones who have perceived the discriminating knowledge of the relationship given in the previous Sutra. What happens to him?

The Answer is Atmabhavbhavanavinivritti आत्मभावभावनाविनिवृत्तिः. Atmabhava आत्मभाव means peculiar nature of the self, peculiar nature of the mind-body-complex. Bhavana भावना, means imagining, contemplating or fancying. Both the words are based on the root verb Bhu, भू which means to become. Vinivritti विनिवृत्तिः is based on the root verb Vrit वृत् which means to be. The prefix Ni नि indicates ceasing, Nivritti thus means that feeling when one feels that one has stopped being, One meaning is retirement. The prefix Vi वि indicates specialty. Atmabhavabhavanavinivritti thus means the end of contemplating on the nature and the purpose of own body-mind-complex.

Putting together, the Sutra means, those who have the experience of the special purpose relationship between the body-mind-complex and the Seer

within; they are completely freed from the contemplation on the nature and the purpose of their existence.

तदा विवेकनिम्नङ्कैवल्यप्राग्भारश्चित्तम्॥२६॥

Tadā vivekanimnaṅkaivalyapragbhāraṅcittam||26||

As a result (तदा), the mind (चित्तम्), attached (निम्नम्) to this discernment (विवेक), bows towards (प्राग्भारम्) absolute freedom (कैवल्यम्) ||26||

What happens upon attaining the experiential understanding of the completely segregated nature of the Seen and the Seer and the special purpose relationship, where the Seen exists to provide experience to the Seer? The present Sutra describes the next stage in the process.

Tada तदा means after reaching the state described in the previous Sutras. Vivekanimnam विवेकनिम्नम् is विवेक+निम्नम्. Viveka is derived from root verb Vich विच which means to discriminate, discern, judge. The prefix Vi वि denotes application in a systematic manner, intensify the action indicated in the verb following it. Viveka is intense discernment. Nimnam निम्नम् indicates going down deep, figuratively profound. Viveknimnam विवेकनिम्नम्, means acting in a profound manner as a result of intense discernment, as if weighed down by the intense discernment.

The next term contains Kaivalya, the ultimate objective of the Yoga, Kaivalyapragbharam कैवल्यप्राग्भारम्, कैवल्य + प्राग्भारम्. Kaivalya is derived from Kevala केवल which means not connected with anything else, isolated, abstract, absolute, simple, pure, uncompounded, unmingled or perfect in one's self, entire. Many people have taken various combinations of these terms. I suppose the most appropriate meaning could only be understood when one reaches the state. Till then, 'perfect in one's self' appears to a good approximation. Kaivalya is the ultimate state a human can reach, of perfection, of absolute perfection, becoming one with the Supreme; eternal happiness, emancipation, beatitude. Pragbharam प्राग्भारम् is derived from root verb Bhri भृ which means to bear or to carry. The prefix Prak प्राक् denotes towards. Pragbharam thus means bearing towards, carrying towards. Kaivalyapragbharam means bearing towards Kaivalya. Chittam is the mind.

Putting it together, at this stage the Chitta is bearing towards Kaivalya as a result of the intense discernment going down to the depth of the Chitta. Literally it is as if the weight of the intense discernment is bending the movement of the Chitta towards Kaivalya.

We are almost home or are we? Are there any further obstacles? The answer is the next Sutra.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः॥२७॥

Tacchidreṣu pratyayāntarāṇi saṁskārebhyaḥ||27||

In the discontinuities (छिद्रेषु) of this discernment (तत्), (the mind) may have other (अन्तराणि) experiences (प्रत्ययः) based on the latent impressions (संस्कारेभ्यः) ||27||

The discernment, however intense, is not entirely continuous. There are still breaks in the field. What is the result?

The term Tacchidreshu तच्छिद्रेषु means literally from the holes in that, Tat तत् means that Cchidreshu छिद्रेषु is locative of Cchidra छिद्र, derived from Cchid छिद् which means to pierce, to make a hole, to cut. Cchidra means a hole, a cut, a discontinuity, a gap.

The term Pratyayantarani प्रत्ययान्तराणि, consists of प्रत्यय+अन्तराणि. Pratyaya means response to an object. Antara, अन्तर here used as a suffix to Pratyaya means different, other, another. Pratyayantara means different Pratyaya, Pratyayantarani is plural. In the middle of the gaps different responses to objects appear. What are the Objects here?

The next term gives the objects. Sanskrebhyaḥ संस्कारेभ्यः is ablative of Samskara संस्कार, which means mental constructions built on the recordings of past, impression. The objects of the Pratyaya here are the impressions which appear in the middle of the gaps in the discernment. To make the discernment intense and continuous, removal of the impressions is required.

Putting it together In the middle of the gaps in the discernment; responses to impressions carried in the mind appear.

The next Sutra gives the way for this removal.

हानमेषां क्लेशवदुक्तम्॥२८॥

Hānameṣāṁ kleśavaduktam||28||

These (एषाम्) need to be eliminated (हानम्) in a similar fashion as (वत्) the causes of pain (क्लेश) described earlier (by retracing them back to their sources) ||28||

Hanam हानम् is derived from the root verb Ha ह् which means to give up, to relinquish, to let go. Hanam means letting go, relinquishing or giving up. What is to be given up? The term Esham is the answer. Esham which means these, these here refers to the Samskaras mentioned in the previous Sutra.

How the Samskaras are to be given up? The answer has been given earlier. The Sutra says Kleshvaduktam, क्लेशवदुक्तम्, क्लेशवत्+उक्तम्. Kleshvat means similar to Kleshas. The Samskaras are to be relinquished by following a method used for giving up Kleshas. The method is Uktam उक्तम्, derived from root verb Vach वच् which means to vocalise, to say, to state, Uktam means stated already.

Two methods, rather a two step method for giving up Kleshas, is indicated earlier. One aspect that needs to be kept in mind is both Kleshas and Samskaras cling to us because we allow that to happen as a result of our attachment to the underlying experience of the objects. Patanjali says that letting go is simple, if we remove the attachment, these clinging mental constructs fall away. There is no more reason for the Kleshas and Samskaras to be with us.

Pratiprasava and Dhyana are the components of the two step method. At the cost of repeating, I am giving the details.

Pratiprasava is a wonderful tool suggested by Patanjali for minimizing the causes of sorrow. Pratiprasava प्रतिप्रसव means sending back to the origin literally reverse of the process of being born. It is Opposite of प्रसव Prasava; which means being born in Sanskrit. Going along a logical linkage is a natural property of the Buddhi, the intelligence part of the mind, the Chitta. The process of Pratiprasava consists of going along a reverse logical linkage from the sorrow to its' immediate cause; We continue with the same process for the cause of this cause, so on and so forth, in the reverse order. Ultimately we will end up with Avidya as the root cause. In the notes to the sutras describing various Kleshas, this has been attempted. Such a process minimises the effect of the Klesha, sorrow. Same can be applied to Samskaras.

Is it really possible to follow a logical process when the effect of the Klesha is in full bloom? The answer is negative. The behaviour of the mind is so completely patterned that we are lost in the labyrinth of these patterns; the Vrittis. No logical reasoning is possible. Patanjali suggests Dhyana, focusing the mind on an object till the experience becomes continuous as a remedy to get out of this labyrinth. The suggestion of a subject acceptable to the mind यथाभिमत is given earlier. The process of Dhyana de-patterns the mind, if only for some time. The labyrinth is cut open to indicate a way out; to be free. A wise combination of the process of Dhyana and Pratiprasava will weaken the Kleshas and the resultant sorrow. Same logic and method is applicable for letting go of the Samskaras.

The basic property of the Chitta, the mind is to get coloured, to get affected. Unless this is so it will not be able to function as Chitta, the thinking organ.

The next process is to get attached, to desire, based on the attachment. This leads to formation of patterns in the mind; this is also a survival adaption, as this generates automatic responses to most of the situations, where the responses need to be immediate, and not after logical processing, which may lead to fatal delays. However, all the thought constructs are not survival oriented.

Yoga involves, in the first instance to let go of the attachments. This is most difficult task. The Process of Dhyana uses the natural tendency of the mind to get attached to an object; the attachment is carried to the extreme so that the response to the object becomes continuously stretched as if a thread is being drawn. This process possibly exhausts the tendency of attachment and the mind gets bound to one object and the related response. This enables us to experience a state of detachment from the worldly objects, this experience is a very deeply satisfying experience, which enables us to let go of the other attachments. This also slowly weakens the basis of the thought constructs of the mind, which disappear as a result. The balance portion of the thought constructs is amenable to logical process of tracing the cause and examining the same to evaluate whether it is worth keeping.

One very direct effect of this spring cleaning of the mind is the sharpening of Buddhi, the ability of the mind to go to the bottom of things and analyse.

The Yogic processes of Dharana, Dhyana and Samadhi, together referred as Samyama enable enhancements of natural abilities. At the culmination of the expertise in Samyama, the understanding of nature of reality itself takes place. The reality opens up.

The Pratyayas of the Samskaras are now removed, given up following the methods similar to those used to give up Kleshas.

In the next few Sutras Patanjali describes what happens to a Yogin at this advanced stage. Here again there is a limitation for me of not having an experiential understanding of these processes. So let us proceed as per the Sutra शब्दार्थप्रत्ययानाम् इतरेतराध्यासात् सङ्करः तत्रविभागसंयमात् सर्वभूतरुतज्ञानम् ।

प्रसङ्ख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः॥ २९॥

Prasaṅkhyāne'pyakusīdasya sarvathā vivekakhyāterdharmameghaḥ samādhiḥ||29||

He who has no interest (अकुसीदस्य) even (अपि) in the supreme knowledge (प्रसङ्ख्याने) and always सर्वथा maintains proficiency (ख्यातेः) in the discernment (विवेक) (experiences) engrossment (समाधिः) in the primordial cloud of existence (धर्ममेघः) ||29||

Let us begin with Prasankhyanepi प्रसङ्ख्यानेऽपि, प्रसङ्ख्याने+ अपि. Api means even when. Prasankhyane needs closer attention. It is derived from the root verb Khya ख्या which means to know, to ascertain. With prefix Sam it means to enumerate, to comprehensively know. The prefix Pra denotes pre-eminence. Prasankhyana means contemplation, meditation, engrossment in mental processes and the divine knowledge that flows out of such engrossment. Prasankhyanepi thus means even in the divine knowledge flowing out of engrossing meditation.

The word Akusida अकुसीद means someone who is not a Kusida. Kusida is a person who lends money to be recovered with interest. Akusida is someone who is not even interested in the principle, let alone the interest, not interested at all. Prasankhyanepi Akusidasya प्रसङ्ख्यानेऽप्यकुसीदस्य means for someone who is not interested even in the divine knowledge flowing out of engrossing meditation. How does one become so disinterested?

The answer is Sarvatha Vivekakhyaateh सर्वथा विवेकख्यातेः. Viveka is derived from root verb Vich विच which means to discriminate, discern, judge. The prefix Vi वि denotes application in a systematic manner, intensify the action indicated in the verb following it. Viveka is intense discernment. Let us start with Khyati ख्याति. The root verb Khya ख्या means to be known in detail. The term Khyati, in विवेकख्यातेः, “understanding by the Viveka” goes beyond understanding. It denotes an experiential understanding and awareness of the nature of the process of discernment, experienced and felt as such. This understanding is totally different from what one would have on hearing about it or reading about it. ख्याति also denotes a continuous awareness. Once achieved, it does not let you go. If and when such awareness happens, one loses interest even divine knowledge flowing out of engrossing meditation.

The word used in the Sutra is Sarvatha सर्वथा is from the word Sarva which means all, every, entire, the suffix Tha था denotes done by something, Sarvatha means by all means, entirely, at all times. This intense discernment covers all the things; the world in its entirety, at all times; leading to completely losing interest, creating total detachment.

What happens after one loses interest to this extent? The answer is provided in the rest of the Sutra. The engrossment, the meditation or the Samadhi is further intensified, deepened. This state is described as Dharmameghah Samadhi धर्ममेघः समाधिः. Let us start with what is Dharmameghah. Dharma धर्म, derived from Dhri धृ, to hold together, to identify means essential attributes of any substance. The essential attributes of a substance, manifest, obvious or subtle, are the result of the varied combinations of the essential properties referred as Gunas गुण.

The word Meghah मेघः is derived from the root verb Migh मिघ् which means to make water, to convert into liquid, an old meaning is to mix thoroughly together. The older version of the root is actually Miksh मिक्ष्. The English verb Mix derives from the same root and has same meaning. Megh is therefore something which is thoroughly mixed together.

Dharmamegha धर्ममेघः thus means thoroughly intermixed cloud of the essential attributes of substances. Does not that sound more like theoretical physics, describing the primordial cloud before the big-bang from which everything is created?

The next word is Samadhi. The Word Samadhi is derived from the root verb Dha धा which means to hold, the prefixes Sam सम् and Aa आ together denote 'coming together perfectly'. Samadhi thus means holding together perfectly. What are we relating to? Chitta, the mind is being related. What is being perfectly held together? The processes of the mind are being perfectly held together. Samadhi thus means perfect absorption of thought into the one object of meditation, the Dhyana. The object of meditation at this stage is Dharmamegha, thoroughly intermixed cloud of the essential attributes of all substances, possibly the beginning of everything. The objects of Samadhi become subtler and subtler; become as subtle as the Gunas and finer focusing still continues. In the end the focus shifts to the beginning of everything, the cloud of pure, undistinguished, primordial existence. This appears to be logical, if logical is a term that could be applied to anything that might happen in Samadhi.

Putting it together we get, He who, as a result of application of continuous intense discernment covering all the things; the world in its entirety, at all times has lost interest even in the divine knowledge flowing out of engrossment in the meditation, attains the Samadhi known as Dharmamegha Samadhi where the object of meditation is thoroughly intermixed cloud of the essential attributes of all substances, possibly the beginning of everything.

Let us continue to our efforts to understand what happen at this stage.

ततः क्लेशकर्मनिवृत्तिः॥३०॥

Tataḥ kleśakarmanivṛtṭih||30||

Then (ततः) there is final relief (निवृत्तिः) from causes of sorrow (क्लेश) and consequences of action (कर्म) ||30||

Let us start with the last term in the Sutra, Kleshakarmanivritti, क्लेशकर्मनिवृत्तिः. क्लेश+ कर्म+ निवृत्तिः. Let us start with Klesha. The word is derived the root verb Klish क्लिश् which means to torment, to cause pain. Klesha means caused pain, torment, or affliction. The point to be noted here is 'caused pain' and not pain per-se. Klesha refers to the mental torment, pain, affliction caused by

something recorded earlier in the mind. If one has a look at the list of the five categories of Kleshas, namely Avidya, Asmita, Raga, Dvesha and Abhinivesha, the concept will be clear. All of these lead to pain or torment on account of replay of one or the other mental recording. This is further supported by the definitions of these categories. If by some means or the other we are able to let go of the recordings in the mind or make them ineffective, the pain will cease to manifest.

Let us see the concept of Karma. The word is derived from root verb Kri कृ which means to do, to perform or to cause. Karma is completed action. As regards the Chitta, the mind, Karma is the recording of completed actions in the mind. These recordings link the past actions with the present action and actions yet to take place in the time yet to come. The collection of such recordings in the Chitta is referred to as Karmashaya.

The term Nivritti निवृत्ति, is derived from the root verb Vrit वृत्. The simplest meaning of this verb root is 'to be'. Other meanings like to rotate, fluctuate are there; however those are not applicable here. Vritti वृत्ति simply means way of being, fixed as such, as a result of repeated behaviour of this type in the past. The prefix Ni indicates movement in downward direction, reduction. Nivritti means release from Vritti, One other meaning of Nivritti is retirement from a job.

Kleshakarmanivritti thus means release from the binding of the recordings of the past actions, recordings of experiences in the past, recordings of wrong notions about reality which had led to pain and afflictions.

We are nearer to the goal of our existence.

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम्॥ ३१ ॥

Tadā sarvāvaraṇamalāpetasya jñānasyānantyājñeyamalpam||31||

There (तदा) as a result of uncovering of all the impurities (सर्वावरणमलापेतस्य), the supreme knowledge extending to infinity (ज्ञानस्यानन्त्यात्), very little (अल्पम्) remains to be known and understood (ज्ञेयम्) ||31||

Tada तदा, means then. What happens on attaining the Dharmamegha Samadhi? The answer, which appears at the end of this Sutra, is Jnyeyam Alpam ज्ञेयम् अल्पम्, Jnyeyam is derived from the root verb Jnya ज्ञा which means to know, Jnyeyam means remains to be known. Alpam means scant little. Scant little remains to be known. How does this happen? The answer is given in the previous term which says Jnyanasyanantyat ज्ञानस्यानन्त्यात्, ज्ञानस्य+आनन्त्यात्. Jnyanasya means of the Jnyana, of the Knowledge. The

word Anantyat अनन्त्यात् is derived from the word Anant अनन्त, which means unending infinite. Anantya means the quality of being infinite. Anantyat means as a result of the quality of being infinite. Jnyanasyanantyat means as a result of the knowledge having the quality of being infinite, as a result of the divine knowledge at this stage having no end at all, as a result of the divine knowledge covering every object every where.

Why the divine knowledge has this quality is given in the preceding term. It says Sarvavaranamalapetasya सर्वावरणमलापेतस्य, सर्व+आवरण+मल+अपेतस्य. Sarva is derived from the root verb Sri सृ which means to go or to pervade. Sarva means all, each and every possible object. The word Avarana आवरण is derived from the root verb Vri वृ which means to cover or to conceal. The prefix A आ denotes location. Avarana thus means covering. Mala मल means impurity. The word Apeta अपेत is derived from the root verb ई which means to go away, escape. The prefix Ap reinforces the motion in the reverse direction. Ape अपे means to go away, to vanish to be gone. Apeta when used at the end of a word combination means free from the object preceding Apeta. Sarvavaranamalapetasya, means of that object from which the covering of impurities has been completely removed. The last part ending with –sya indicate genitive declension.

Putting all together we get, then, as a result of the infinitude of the gnosis, divine knowledge, knowledge from which the covering of impurities has been completely removed, little remains to be known and understood.

If we look at the processes described in the preceding sutras we realise that these describe experiences at a very advanced stage of Yoga towards liberation. The combination of the processes of giving up, detachment, and Dhyana leading to Samadhi, where the response to object of meditation alone fills up the mind space has been applied again and again. The detachment is applied to the thought constructs in the mind namely the Vasanas and the Samskaras to let go of them. The Viveka, the process of discernment of what is and what is not is intensified and internalised so that it is operating continuously. The objects of Dhyana and Samadhi become subtler and subtler; reach the stage of Gunas, the threefold essential constituent qualities of nay substance and go beyond that to reach the primordial cloud of the intermixture of everything that is yet to come forth, the Dharmmegha stage. There is no interest even in the divine knowledge available, since the discernment shows that it is of no use to where one is going.

Artificial mental constructs of Klesha and Karma created in the mind held together by the four components fall down, since the components of these constructs themselves become weak as a result of application of Pratiprasava.

Let us go to the next Sutra.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम्॥ ३२॥

Tataḥ kṛtārthānām pariṇāmakramasamāptirguṇānām||32||

There (ततः), having achieved the objective (कृतार्थानां), the interplay of transformations (परिणामक्रम) of the basic qualities of nature (गुणानाम्) comes to a permanent balance (समाप्ति). ||32||

Tataḥ ततः, means then. The term Kritarthanam कृतार्थानाम् consists of Krita कृत and Artha अर्थ, put in genitive declension. Krita is from root Kri कृ which means to do, to perform, Krita means something that has been done, that has been performed. Artha अर्थ is derived from the root verb Arth which means to strive. The noun Artha thus means something to be strived, the purpose. Kritartha कृतार्थ means something of which the purpose has been achieved.

Let us take Gunanam गुणानाम्; the word is Guna गुण in genitive. Guna as seen earlier are the threefold essential constituent qualities of any substance, any object described as Prakasha, Kriya and Sthiti. Kritarthanam कृतार्थानाम् Gunanam गुणानाम्, means -of the threefold essential constituent qualities of any substance, whose purpose has been accomplished. What happens when the purpose of these qualities is accomplished?

Parinamakramasamaptih परिणामक्रमसमाप्ति is the answer. The term consists of three words Parinama परिणाम, Krama क्रम and Samaptih समाप्ति. Parinama we have come across earlier, it means transformation, undergoing process of change. Krama क्रम is derived from the root verb Kram क्रम् which means to proceed in sequence, in steps. Krama thus means sequence. Samapti is derived from the root verb Aap आप् which means to reach, to arrive at the destination. With prefix Sam सम्, denoting coming together, Samap समाप् means to bring to and end successfully, to conclude, Samapti समाप्ति means accomplishment, successful completion, successful end.

Putting it together – Then, as a result of having completed their purpose, the sequence of constant transformations of combinations of the threefold essential constituent qualities of substances, Gunas, comes to a successful end.

The point to be noted here is that the Gunas themselves do not come to an end; it is only the continuous sequence of transformations of combinations of Gunas which comes to an end.

The next Sutra describes the sequence that is taking place.

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः॥ ३३॥

Kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramah||33||

The correlative (प्रतियोगी) sequence (क्रमः) between the units of time (क्षण) and the transformations (परिणामः) that take place then is perceivable (निर्ग्राह्यः) only at the termination of the processes (अपरान्त) ||33||

Let us start with Kshanapratiyogi क्षणप्रतियोगी. The word Kshana means a moment or an instant. The term Pratiyogi is derived from the root verb Yuj which means to join together. The prefix Prati denotes movement in opposite direction, in case of coming together, this would strengthen the coming together. Pratiyuj means coming together equally matched. Pratiyogin means any object dependant upon another and not existing without it; a counterpart, match. The adjective is addressed to Kramah. So we have Kshana and Kramah are linked together, dependent on each other to the extent that one can not exist without the other.

Let us tackle Parinamaparantanirgrahyah परिणामापरान्तनिर्ग्राह्यः, परिणामः+ अपरान्त + निर्ग्राह्यः. Parinama we have come across before, it means transformation, undergoing the process of change. The word Aparanta अपरान्त is combination of Aparā अपर and Anta अन्त. Aparā अपर is just beyond or just before, Ant अन्त is end, as such Aparant is at the very end or just beyond the end, coinciding with the end. Nirgrahya निर्ग्राह्यः is derived from the root verb Grah ग्रह् which means to accept, to capture, Grahya ग्राह्यः means to be captured, imprisoned. The prefix Nir निर् denotes opposite, opposite direction, Nirgrahya निर्ग्राह्यः means freed, traced or found out, perceivable. The complete word Parinamaparantanirgrahyah is an adjective of Kramah. It means – perceivable just at the very end of the process of change

Putting the two together we get - Since an instant of time and the sequence of transformations are linked together, dependent on each other to the extent that one can not exist without the other, the sequence is perceivable just at the very end of the process of change.

This Sutra to my mind is applicable at each of the stages of Yoga, the sequence and the effect of the process of change becomes perceivable only at the end of the transformation. It is also true in respect of any of the transformations taking place continuously. The Sutra gives the basic definition of the concept of time, by saying that that an instant of time and the sequence of change that are taking place are inexorable linked together, without change, time will not be perceivable and without perception of time change will not be perceivable.

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तेरिति॥३४॥

Puruṣārthaśūnyānām guṇānām pratiprasavaḥ kaivalyaṁ svarūpapraṭiṣṭhā vā citiśaktiriti||34||

The basic qualities of nature, Gunas (गुणानाम्), have no further (शून्यानां) purpose (अर्थ) to serve the life giving principle, Purusha (पुरुष), these return to their original balanced state (प्रतिप्रसवः). This is complete liberation (कैवल्यम्) or assuming (प्रतिष्ठा) the essential form (स्वरूप) by the Purusha, shining as pure power (शक्तेः) of consciousness (चित्ति) ||34|| इति indicates the end of the book.

Earlier we have come across the Pratiprasava twice. Pratiprasava was used to remove attenuated Kleshas and also to remove the mental constructs of Vasanas and Samskaras on the same lines. Pratiprasava प्रतिप्रसव means going back to the origin literally reverse of the process of being born. It is Opposite of प्रसव Prasava; which means being born in Sanskrit. Going along a logical linkage is a natural property of the Buddhi, the intelligence part of the mind, the Chitta. The process of Pratiprasava consists of going along a reverse logical linkage. Here we are coming across the Pratiprasava of the Gunas, the threefold essential constituent property of anything and everything, including the Chitta, the mind. Since the process of Yoga takes place in the mind; it would be natural to assume that the processes described in this Sutra are also taking place in the mind. Let us see what happens.

The term Purusharhashunyanam पुरुषार्थशून्यानाम्, is the adjective of the next term. Purushartha means purpose of the Purusha. Shunyanam is from the word Shunya which means nothing, empty. Purusharhashunyanam means something which is emptied of the purpose of the Purusha, which has completed the purpose of the Purusha. Guna as seen earlier are the threefold essential constituent qualities of any substance, any object. Gunanam is genitive of Guna.

Purusharhashunyanam Gunanam thus means -Of the Gunas, the threefold essential constituent qualities, which have been emptied of the Purpose of the Purusha on its accomplishment,

Pratiprasava प्रतिप्रसव means going back to the origin literally reverse of the process of being born. It is Opposite of प्रसव Prasava; which means being born in Sanskrit. In the Yogasutras Patanjali does not refer to the three Gunas as Sattva सत्त्व, Raja रज and Tama तम, as they are referred to elsewhere. The all pervading Seen has three characteristics namely energy termed as Prakasha प्रकाशः, action termed as Kriya क्रिया, and inertia termed as Sthiti स्थिति. Any of the items in the Seen has these three characteristics, without exceptions. The proportion and the nature of them will differ from object to object. Stretching this further, one could state that the Action and Inertia are but two different states of the Prakasha principle and on their Pratiprasava these merge with the Prakasha, the energy principle.

Kaivalya is derived from Kevala केवल which means not connected with anything else, isolated, abstract, absolute, simple, pure, uncompounded, unmingled or perfect in one's self, entire. Many people have taken various combinations of these terms. I suppose the most appropriate meaning could only be understood when one reaches the state. Till then, 'perfect in ones' self' appears to a good approximation. Kaivalya is the ultimate state a human can reach, of perfection, of absolute perfection, becoming one with the Supreme; eternal happiness, emancipation, beatitude.

Let us take the next term Swarupapratishtha स्वरूपप्रतिष्ठा. Swarupa स्वरूप consists of Swa स्व meaning own, Rupa रूप which means form, shape, figure. Swarupa thus means own form, own shape, essence. Pratishtha प्रतिष्ठा derives from root verb Stha स्था which means to stand, Stha स्था as noun means standing firm, stationary at one place. Prati प्रति is a prefix denoting downwards movement, towards the ground. Pratishtha thus means standing on or placing oneself firmly at one place, grounding, being firmly established.

The last term of this last sutra is Chitishakteriti चित्तिशक्तेरिति, चित्तिशक्तेः+इति. The word Iti denotes conclusion of the work. Chitishakteh is genitive of Chitishakti.

Chiti चित्ति means pure intelligence, understanding, perception, the pure perceiver. Shakti शक्ति is derived from root verb Shak शक् which means to be able, to be powerful. Shakti means ability or power. Chitishakti means the power of the pure perceiver, pure intelligence. Chitishakteh means of the power of the pure perceiver.

Putting it together -The Gunas, the three essential constituent qualities, which have been emptied of the Purpose of the Purusha on its accomplishment, return back to where they manifested from. Also, the power of the pure perceiver is firmly established in its' own form. This is being perfect in one's self, Kaivalya.